University of Alberta

A Critical Ethnography of Sport for Development in Thailand: Building Community Partnerships through Sport and Play

by

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ABSTRACT

A comprehensive literature review indicates that there is limited academic research in the emerging field of sport for development. In particular, there is a research gap examining issues such as development approaches, human development, and sustainability. This critical ethnography was conducted in Chiang Mai, Thailand with the Play Around the World (PAW) student practicum. The purpose of the study was to explore how Play Around the World contributed towards sustainable programs. Data collection methods consisted of observations, fieldnotes, reflective journaling, and in-depth interviews. The researcher was a participant-observer during three months of volunteer work, followed by two months of interviews with Thai community members. Results indicated that participative development approaches that are culturally relevant and rely upon local knowledge and capacity are needed in order to work towards sustainable sport programs. Further research is needed to explore the potential contributions of sport towards the process of community self-empowerment.

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CHAPTER ONE – INTRODUCTION

The Universal Language of Sport

Sport for development is an emerging field of study and practice that aims to promote the use of sport as an effective tool in international development initiatives. At the heart of sport for development is the belief in *the right* to sport, play, and physical education, and that this right should be protected and promoted for all individuals. Sport itself is used as a broad term, which encompasses various forms of sport, play, recreation, physical activity, and indigenous sports and games. The United Nations (UN) has been at the forefront of this movement, turning to sport as a means to strengthen its ties with civil society and to work towards achieving development goals (UN, 2005). While discussing the potential of sport, the UN Secretary-General, Kofi Annan stated:

> Sport is a universal language. At its best it can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sports or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance. That is why the United Nations is turning more and more to the world of sport for help in our work for peace and our efforts to achieve the Millennium Development Goals (UN, 2005, p. i).

The Millennium Development Goals (MDGs) were established at the 2000 United Nations Millennium Summit, where Member States agreed to a set of time-bound and measurable goals and targets (UN, 2002). The MDGs are represented as eight goals to be achieved by 2015: 1. Halve extreme poverty and hunger, 2. Achieve universal primary education, 3. Empower women and promote equality between women and men, 4. Reduce under-five mortality by two-thirds, 5. Reduce maternal mortality by three-quarters, 6. Reverse the spread of diseases, especially HIV/AIDS and malaria, 7. Ensure environmental sustainability, and 8. Create a global partnership for development, with targets for aid, trade, and debt relief. With the MDGs as a main development priority, the UN has explored and drawn upon the contributions of various sectors, such as that of the 'sporting world.' With regards to sport for development, the UN states:

> Sport directly contributes to the pursuit of the Millennium Development Goals. It is an innovative and effective tool to assist existing efforts to achieve specific targets such as those concerning education, gender equality, HIV/AIDS and the reduction of major diseases. More broadly, well-designed sports programmes are also a cost-effective way to contribute significantly to health, education, development and peace (UN, 2003, p. 5).

This move to promote sport as a development tool provides an interesting opportunity to explore both the study and practice of sport with regards to international development. In order to work towards achieving the MDGs it is imperative that research is focused on finding ways to guide practice and to examine the impact that sport has on individual lives, communities, and nations around the world. Therefore, there is a need for research at both the micro and macro levels to explore sport's contributions towards development efforts. This introductory chapter will continue by providing three examples of sport for development initiatives, followed by a discussion on the gaps in the current literature. The chapter will then conclude with a section on key definitions, a discussion on the limitations and delimitations of the study, and a critical self-reflection. Further discussion on the right to play and the emergence of the sport for development movement will be presented in the Literature Review Chapter.

Three Examples of Sport for Development Initiatives

As the sport for development movement continues to grow, efforts are being made to share information more broadly. Two examples are the International Platform on Sport for Development (http://www.sportanddev.org) and the Magglingen 2005 Conference website (http://www.magglingen2005.org). Both websites provide a database of programs, spanning a range of grassroots to international endeavours. Three examples of initiatives currently operating in Canada include: 1. Right To Play, 2. Commonwealth Games Canada, and 3. Play Around the World.

- *Right To Play* (RTP), conceived as Olympic Aid in 1992 by the Lillehammer Olympic Committee, is a "…humanitarian organization using sport and play programs to encourage the healthy physical, social and emotional development of the world's most disadvantaged children" (RTP, 2005a, ¶ 1). The majority of Right To Play's programs are implemented in refugee camps by international volunteers. Right To Play has seven international offices, including its international headquarters in Toronto, Canada.
- *The Commonwealth Games Canada* (CGC) is based in Ottawa, Canada, and has been working in various developing Commonwealth countries since 1993. In

2001 it implemented a Canadian Sport Leadership Corps International Internship Program that supports young Canadians to work with international partners in the area of 'International Development through Sport' (IDS). Their work in IDS uses the universal language of sport to address social issues and improve the well being of people (CGC, 2005).

- *Play Around the World* (PAW) is a student practicum offered by the Faculty of Physical Education and Recreation at University of Alberta, in Edmonton, Canada. The for-credit course sends students to volunteer in Thailand with the goal of building sustainable play, sport, and physical activity programs for underserved populations (PAW, 2006). Since 2001, a number of physical education and recreation students have worked with a variety of Thai organizations in the area of sport and play.

These organizations are three examples of current efforts in sport for development. Despite the increasing awareness amongst the UN of the potential of sport, and the various programs being implemented around the world, there is limited academic research that has actually been conducted in the field or that has been widely published. This general gap in research indicates a need for innovative studies that explore the various contributions of sport towards development efforts. It also provides many opportunities to examine key concepts identified by the United Nations, such as sport and sustainable human development. The existing literature pertaining to sport for development will be discussed in further detail in Chapter 2 in order to explain the past and present context of the movement.

Gaps in the Sport for Development Literature

A central document in the literature is the United Nations Inter-Agency Task Force Report, entitled *Sport for Development and Peace: Towards Achieving the Millennium Development Goals* (UN, 2003). The report states, "Central to the United Nations notion of development is sustainable human development, which recognizes that development is more than economic growth" (p. 3). Human development is defined as the process of enlarging people's choices and increasing opportunities available to all members of society from the current generation, as well as generations to come. In order to achieve this, the basic human capabilities required are to "lead long healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community" (p. 3). The UN states that sport can directly help to build these capabilities; however, there is a lack of research that explores the ways in which sport can be used in development programs in order to work towards sustainable human development. Essentially, the resulting question is *what is the link between the theory of sustainable human development and the practice of sport for development*?

One way to approach this research interest is to focus on the partnerships that are established between international sport for development organizations and local community organizations. This raises the issue of the development approach that is taken by international organizations and how this approach may or may not contribute towards sustainable human development as defined by the UN. ul Haq (2003) proposes a more holistic and humanistic approach to development that places humans at the centre of its concerns and that has a goal of enlarging all human choices, not just income. By placing humans at the centre of the approach, human development works towards achieving sustainability and empowerment.

Therefore, the concept of sustainability is integral to human development. Fowler (2000) states that in order to work towards a sustainable impact there needs to be a proper combination of three components: 1. improved well-being, 2. empowerment, and 3. capacity building. Correspondingly, Dei (1995) argues that in order to achieve sustainability, local people must be empowered, which means they must be at the centre of the development process with external aid organizations being prepared to assist. A further review of the literature, presented in Chapter 2, reveals a need to link these humanistic and participative development approaches to sport for development practice, in order to work towards sustainable human development.

One opportunity to conduct research that explores the partnership between an international sport for development initiative and a local community was through the *Play Around the World* (PAW) program. Since 2001, a number of students from the University of Alberta have volunteered with a variety of Thai community organizations in the area of sport and play. One of the guiding principles of PAW is to advocate for the child's right to play. PAW believes in the important role of play in child development and seeks to learn about the nature of play in diverse cultural settings, while working to build sustainable programs in Thailand.

Play Around the World provides a context to further the understanding of the ways in which sport (including various forms of sport, play, physical activity, and indigenous sports and games) can be used by international organizations as tools for development. In particular, there is a gap in the research that links sustainably-oriented development theories and approaches with sport for development initiatives. Therefore, the goal of this research was to contribute to a gap in the literature by examining the relationship between the concepts of sport, sustainability, and human development.

Purpose of the Study

The purpose of this study was to examine the process of building partnerships with community organizations in Thailand, in order to explore the research question: *How does Play Around the World contribute towards sustainable sport and play programs in Chiang Mai, Thailand?*

Through conducting this exploratory study, I experienced the process of working with community organizations, building rapport, and planning and implementing sport and play programs, with the goal of contributing towards sustainability. The focus on sustainability highlighted several topics that were addressed throughout the study. For example, I was interested in learning about topics of rapport, such as how the partnerships between Play Around the World and the community organizations were built, and how the nature of the partnerships were described. I was also interested in learning about potential strategies and approaches that promote sustainability. Through living in Thailand, meeting people, and building rapport, I hoped to learn about the culture and the considerations that were necessary throughout the process.

Definitions

Following are conceptual definitions of specific terms used throughout this study.

- **Culture**

Whether through language, beliefs, values, customs, or traditions, culture shapes an individual's worldview. Berry (2004) states, "At its very simplest, culture can be defined as the shared way of life of a group of people" (p. 167). To elaborate, the Canadian International Development Agency (CIDA, 2001) defines culture as:

> …the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs (p. 1).

- **Developed Country**

Developed Countries are considered to be industrialized, high-income countries that traditionally provide various forms of foreign assistance and international development projects to lower-income countries. The term 'developed' may also be referred to as 'Northern', 'Western', or the 'First World' with the same acknowledgment that it is inadequate in truly expressing what is meant by development.

- **Developing Country**

For the purposes of this paper, the term 'developing country' may be used interchangeably with 'Third World country' (referring to political alignment), or 'Southern country' (referring to geographical position); however, it is acknowledged that each term has its own origin and connotation, and is inadequate in expressing what is meant by development. For practical purposes the term will be used to refer to those countries, including Thailand, where international development efforts, such as sport for development, are currently focused.

- **Development**

It is very important to distinguish what I mean when I refer to 'development'. I am not employing the term to reflect ideals of modernization, progress, and economic growth. My understanding of 'development' is influenced by the concept of 'human development,' which is defined by the United Nations Development Programme (UNDP, 2005) as expanding the choices people have to lead lives that they value. According to ul Haq this includes: "…greater access to knowledge, better nutrition and health services…satisfying leisure hours…and sense of participation in community activities" (as cited in UNDP, 2005, ¶ 1). I believe that development can have different meanings for different groups of people.

- **Disability and Impairment**

The World Health Organization (2006a) defines disability as "the outcome or result of a complex relationship between an individual's health condition and personal factors, and of the external factors that represent the circumstances in which the individual lives" (p. 1). Impairments are defined as "problems in body function or structure such as significant deviation or loss" (p. 1).

- **Health**

The World Health Organization (WHO, 2001) defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (p. 3). This is a holistic definition of health, as it focuses on the whole person. It should be noted that health may also be viewed as a process along a continuum and not solely a state.

- **Partnership**

A partnership refers to a relationship between PAW and a community organization in Thailand. A partnership was initiated when a community organization agreed to work together with PAW volunteers to plan and implement sport and play programs, and likewise when PAW believed that the community organization was a suitable match.

- **Play**

Although play is included in the above definition of sport it is also further clarified as "…any physical activity that is fun and participatory. It is often unstructured and free from adult direction (UN, 2003, p. 2). Drawing on the work of Hughes (2001), the following have been identified as elements of play behaviour: freely chosen, personally directed, intrinsically motivated, and culturally influenced behaviour engaged in by individuals. Play may be categorized as games play; creative play, and chaotic or free play. Play has the potential to help individuals learn and develop competencies that are related to participation within society.

- **Rapport**

Rapport refers to the process of building relationships and constructing mutual processes of dialogue. This entails finding ways to communicate cross-culturally. This was a continuous process that took place throughout the entire study. Rapport was not solely focused on building working relationships, but also on building friendships of mutual respect.

- **Sport**

Sport will be referred to using the United Nations (2003) definition: "…all forms of physical activity that contribute to physical fitness, mental well-being and social interaction. These include play; recreation; organized, casual or competitive sport; and indigenous sports or games" (p. 2). It is important to note that these activities span the continuum from unorganized to organized. A commonality among the various forms of activity is that they are freely chosen and undertaken for pleasure.

- **Sport for Development**

The term 'sport for development' (SFD) refers to the potential role of sport as a tool in development efforts and peace-building activities (UN, 2003). The concept of using sport as a means for development stems from a belief that it is vital to the holistic development of young people because it contributes towards various health domains, such as physical, mental, psychological, and social health. It is important to note that for the purposes of this study, sport for development emphasizes participation and sport for all, rather than competitive and elite sport. In addition, this study recognizes that sport and play are culturally influenced and may be perceived differently around the world; therefore it is important to explore sport for development in terms of indigenous sport and games, as well as international sport.

- **Sustainability**

Sustainability in this study refers to a community organization's capacity to continue on with sport and play programs, using their own resources. The

Thailand Human Development Report (UNDP, 2003) refers to it as rebuilding a foundation of self-reliance, whereby communities are able to solve problems independently, to negotiate cooperation with outside agencies, and to build their own abilities and networks to protect their own rights.

- **Volunteer**

  For the summer of 2005, PAW sent eight volunteers to work in Thailand. The term 'volunteer' is used to refer to these eight students who planned and implemented sport and play programs in either Pattaya or Chiang Mai. I am included in this group of eight students, as I was a member of the team that went to Chiang Mai.

Limitations

The limitations of this study were particularly rooted in cultural differences. I am not native to Thailand, nor had I previously visited the country; therefore, I was continuously learning about cultural differences and similarities. Although this learning was part of the experience, I must acknowledge that it undoubtedly affected my understanding of specific social phenomena, such as organizational culture, gender norms, teacher-student relationships, pedagogical techniques, and the meaning of sport and play in Thai culture. I believe that these aspects of culture are always changing, and throughout the study I endeavoured to learn about this 'living culture' and to develop my intercultural competencies. My time spent at the various organizations and in discussion with various individuals helped me to achieve levels of effective communication and understanding. The challenges I experienced, as well as the learning that took place was a part of my reflection and fieldnotes, which are sometimes referred to throughout the text.

Another limitation was the language barrier. I endeavoured to learn as much Thai as possible; however, my ability to speak was usually limited to greetings, basic conversation, and essential words needed to facilitate programs for children. I was fortunate that many individuals spoke English and there was often someone present who was able to translate for us. This was an interesting challenge, as I not only tried to learn about the language, but also about verbal and non-verbal Thai communication. I was able to establish levels of trust and familiarity with individuals and many felt comfortable speaking English with me. I had an interpreter present with me at all interviews. This facilitated the process greatly, as this was an individual whom I developed a solid working relationship with. My interpreter was also able to act as a key informant, helping me to learn more about the culture and appropriate communication styles. This is discussed in further detail in Section B of the Findings Chapter.

Delimitations

This study was delimited to the duration of the three-month volunteer experience, followed by a period of two months while interviews were conducted. The ethnography is based upon my experience working with five organizations, with a team of three other students. Interviews were also conducted with the PAW students who volunteered in Pattaya; however, my experience as a participant-observer is limited to the time I spent volunteering with the team in Chiang Mai. All of the organizations freely consented to both my presence as a participant-observer and to be included in the findings of this study. I felt a great deal of support from the staff members whom we worked with and I feel very fortunate to have collaborated with them for this research. It is acknowledged that this study is limited to the particular context and time in which it took place.

There is a relatively small amount of literature pertaining to sport for development, with the majority coming from the United Nations itself. Therefore, the context of this movement was largely limited to a UN conceptualization; however, many lessons, which are discussed in the Discussion Chapter, were learned throughout the research process. These lessons have helped to shape my understanding of sport for development and it is my hope that the lessons can be drawn upon in order to strengthen the present movement.

Critical Self-Reflection – Situating Myself in this Learning Experience

My motivation for this study came from an integration of my interest in sport with a global concern for helping others. I have been involved in a variety of physical activities from a young age, and today I believe that participation can lead to numerous benefits, both for individuals and communities. In 2002, I was able to combine these interests together through an internship sponsored by the Canadian International Development Agency (CIDA). I completed my internship with a Sudanese organization working with refugees in Cairo. One organization that I had the honour of collaborating with was the Sudanese Refugee Child Sports Association, which is a community-based organization that started from the locally-defined need to provide Sudanese children with opportunities to participate in sport. It was *by* Sudanese refugees *for* Sudanese refugees and serves an example of how sport can be used as a development tool, and how community members can mobilize to meet their own needs. This experience was a pivotal learning opportunity for me and has created an interest in discovering ways to facilitate this process in other situations.

Therefore, the driving force behind this study was to explore new avenues for international development, such as through sport. Inherent in this exploration was a belief that international development organizations can put forth efforts to have a positive impact upon the lives of others. However, that is not to say that international development should be accepted without question and that it only occurs from the top-down. On the contrary, it is important to place a new emphasis on participative approaches. Through critically engaging with the theoretical and moral perspectives of our endeavours we can understand both the potential good, as well as the possible dangerous consequences of our actions. In doing so, we need to ask ourselves *who determines what development is and who determines how to get there*?

In order to critically engage in this process, it was important to acknowledge how my own experience resulted in bias and assumptions. Firstly, I believe that participation in sport and play may result in benefits; however, I also acknowledge that there are possible negative aspects of sport, such as elitism, competition, exclusion, and conflict. In the end, I believe that the positive aspects of sport outweigh the potential downsides, but that it is important to be aware of all possible consequences. Furthermore, I believe that sport may be used as an effective tool to achieving human development. However, I also recognize that the forms and meanings of sport and play may vary within and across cultures. This was an observation that was discussed throughout interviews and is discussed in the findings section.

Secondly, I assumed that I had something to contribute to the Thai organizations that PAW worked with and that those contributions were considered valuable. This was potentially a dangerous assumption because I carried with me 'Western knowledge' which at times could be imposed or unquestionably accepted as superior knowledge. In advocating a dialogical approach I also assumed that individuals with whom I worked would feel comfortable in discussing, debating, and even rejecting the 'Western' ideas that emerged and that I would be open to accepting this. This was a responsibility that I did not take lightly. I addressed it through promoting an open and honest relationship based on communication and trust. The concept of knowledge is also discussed in the findings section.

Thirdly, I assumed that I would be able to establish effective forms of communication with the various community-based organizations in Thailand, in order to achieve mutual dialogue. This third point highlights the assumption that mutual dialogue and participatory approaches are needed in order to foster successful sport for development programs and that strong rapport can be established within the local community in order to achieve this.

Lastly, I must recognize my belief that there is a role for international development and for individuals to both think and act globally to help others in this world. Although international development has the danger of being critiqued as Western imperialism and ineffective in actually improving the lives of people in developing countries, it can also be a process of change that respects culture and knowledge. I believe that it can be a process of working together to attend to issues of health, poverty, education, and human rights. We must continue, in dialogue with individuals in developing countries, to find alternative solutions and approaches to address these challenges. Perhaps my greatest assumption, and hope, is that we as individuals, from different parts of the world, can join together in this process.

CHAPTER TWO – LITERATURE REVIEW

Introduction

Given that there is very little academic writing exclusively on sport for development, this review draws on a range of literature in order to create a conceptual context for the intended study. Maxwell (1996) states that when there is limited literature relating to a specific topic (e.g. sport for development) a conceptual context is intended to create understanding of what the researcher *thinks* is going on. Therefore, this literature review will identify key issues related to sport, development, and sustainability in order to explicate the sport for development context. The first section of this literature review focuses on the emergence of the sport for development movement, and key issues, such as culture and sustainability. The second section examines the international development literature, with particular attention to the concept of human development and participative approaches towards achieving sustainable development in Thailand.

SECTION A

The Emergence of 'Sport for Development'

Central to the sport for development movement is the United Nations' (UN) belief that every child has the right to play. In order to better understand how this right came into effect at the UN it is important to take a brief look at the role of the UN in protecting the rights of the child. In 1946, the United Nations International Children's Emergency Fund (UNICEF), now referred to as the United Nations Children's Fund, was created following the Second World War to respond to the risk of famine and disease facing children in post-war Europe (UNICEF, 2005a). In the years that followed, UNICEF's mandate was extended to raise awareness of the rights of the child, which included the rights to protection, education, health care, shelter, and good nutrition. As a result of its efforts, issues such as child poverty, the effects of war and conflict on children, child soldiers, and child labourers, were brought to the attention of the United Nations' efforts.

One of the United Nations' responses to protect the rights of children around the world was the 1959 adoption of the Declaration of the Rights of the Child, followed in 1989 by the Convention on the Rights of the Child (UNICEF, 2004). It is this convention that recognizes the child's *right to play*. Article 31 of the convention advocates "…the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts" (p. 4). Article 31 also encourages state parties to provide appropriate and equal opportunities for cultural, artistic, recreational and leisure activity. Since it was first ratified in 1989, the Convention on the Rights of the Child has been ratified, acceded to, or signed by 192 countries.

Corresponding to Article 31 of the Convention on the Rights of the Child is Article 1 of the Charter of Physical Education and Sport adopted in 1978 by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Article 1 states, "The practice of physical education and sport is a fundamental human right for all" (UN, 2003, p. 4). Hardman and Marshall (2005) explain that the 1978 UNESCO Charter had widespread political significance for ensuring the inclusion of physical education in school curriculum. The charter came at the end of a decade where physical education had received a great deal of attention, particularly in Europe where two lesser known charters advocating for the inclusion of physical education in national curriculum preceded it. The two charters were the 1975 European Sport for All Charter by the Council of Europe and the 1967 Sport Charter by the (West) German Sport Federation. The 1978 UNESCO Charter declared that in order to exercise their human rights "…everyone should be free to develop and preserve his or her physical, intellectual, and moral powers, and that access to physical education should consequently be assured and guaranteed for all human beings (Hardman and Marshall, 2005, p. 40). Thus, the charter paved the way for the right to sport, play, and physical education to be included in future UN conventions on human rights.

The importance of access to and participation in sport has also been recognized by other United Nations instruments. For example, Article 10 of the 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) advocates for equal opportunities for both men and women to participate in sport and physical activity (UN, 1979). Similarly, Conventions 138 (1973) and 182 (1999) of the International Labour Organization (ILO) concerning child labour, establish sport as an effective policy tool for the rehabilitation of child labourers (UN, 2003). Most recently, in August 2006 the text of the Convention on the Rights of Persons with Disabilities has been agreed upon, with Article 30.5.d of the Draft Convention calling upon State Parties to "…ensure that children with disabilities have equal access to participation in play, recreation, and leisure and sport activities, including those activities in the school system" (UN, 2006, p. 23).

Over the years, the United Nations, as well as various governmental and non-governmental organizations, has sought to uphold these rights through various efforts (UNICEF, 2004). The goals of these *sport and play* initiatives vary from sport development, to peace education, HIV/AIDS awareness, health promotion, nation building, and healing (during and after conflict and emergencies). However, the UN recognizes that not all individuals, particularly children, have opportunities to participate in sport or physical activity. This could be attributed to a number of reasons, including socio-cultural norms, accessibility to play spaces, safety and security, or the neglect of governments to recognize the importance of sport in society. Presented with these challenges, the UN has placed a renewed emphasis on promoting the right to play for children around the world.

In 2001, the UN Secretary-General Kofi Annan appointed Adolf Ogi, the former President of Switzerland, as Special Adviser on Sport for Development and Peace. In the preceding decade, the UN sought to increase its ties with civil society, recognizing the importance of nongovernmental activities (UN, 2005). Although it was recognized that sport was often included in development efforts, it was often ad hoc, informal, and isolated. It was determined that sport was not yet mainstreamed into the development agenda nor was it used in a systematic approach. Therefore, the May 2002 UN General Assembly, entitled *A World Fit for Children*, became a noteworthy occasion because it was at this Special Session on Children that UN Member States made two particular commitments related to sport for development. The first was to "promote physical, mental and emotional health among children, including adolescents, through play, sports, recreation, artistic and cultural expression" (UNICEF, 2004, p. 32). The second was to "provide accessible recreational and sports opportunities and facilities at schools and in communities" (UNICEF, 2004, p. 37). The Special Session was attended by international political leaders, members of civil society, and for the first time in UN history, 400 children from around the world participated as delegates.

In July 2002, the Secretary-General convened an Inter-Agency Task Force to review sport activities in the UN and to promote the use of sport in development and peace activities (UN, 2003). The Task Force was co-chaired by Mr. Adolf Ogi, the Special Adviser on Sport for Development and Peace, and Ms. Carol Bellamy, Executive Director of UNICEF. This review led to the publication of *Sport for Development and Peace: Towards Achieving the Millennium Development Goals* (UN, 2003), which encourages governmental, intergovernmental, and nongovernmental bodies to implement a systematic strategy to incorporate sport into their activities, as a means to achieving the MDGs.

The Task Force Report (UN, 2003) asserts that sport has the potential to contribute towards the achievement of the Millennium Development Goals (MDGs) through its capacity to address specific development issues, such as education, gender equity, peace building, HIV/AIDS education, and the reduction of major diseases. The report also highlights that sport may contribute to individual health and well-being, sustainable human development, economic development, peace-building, and the promotion of human rights. The following is a summary of some key points highlighted in the 2003 Task Force Report.

Sport and Sustainable Human Development

> Sport builds human capabilities, increasing knowledge, raising awareness about healthy living, and teaching about disease prevention. It is also a large component of social life, with the potential to foster community involvement, help individuals build connections, and build social cohesion within communities.

Sport and Peace

Sport has the potential to break down barriers by providing a forum for social dialogue within communities and internationally. It is an avenue to break down prejudices between groups of people and to communicate messages of peace. Sports activities can teach respect, honesty, communication, cooperation, empathy, and a value for rules and fair-play.

Sport and Health

Sport can play a large role in the prevention and treatment of non-communicable diseases, such as cardiovascular diseases, cancer, diabetes, and chronic respiratory diseases. Through promoting active lifestyles, sport can also help to prevent and reduce hypertension, control body weight, prevent and control osteoporosis and manage chronic pain.

Sport and Education

Sport can contribute towards the holistic development of young people by teaching skills, such as cooperation and confidence. It can also be an arena for teaching cultural values and traditions, such as through indigenous games. It is an area of education that focuses specifically on the body and can be an avenue to help teach young people about threats to health, such as HIV/AIDS and sexually transmitted diseases.

Sport and Partnerships

Sport provides opportunities to establish global partnerships for development. It can be an arena for generating awareness of issues affecting young people around the world, advocating for appropriate action, and social mobilization. It can provide a common framework for governments and organizations to work together towards addressing the needs of communities.

The report concludes that when the positive aspects of sport are maximized, it can be a powerful way of supporting a range of development and peace objectives; therefore, it is an opportune time for the United Nations to realize the full potential of sport and its contributions towards the MDGs. The report recognizes that the negative aspects of sport (e.g. elitism, exclusion, inordinate competitiveness and nationalism, and the potential for doping, cheating, and violence) must also be considered; however, the UN contends that the benefits of sport outweigh the potential negative consequences and that it is time to mainstream sport into the development agenda.

At about the same time, the 1st Magglingen Conference on Sport and Development was held in February 2003 (Magglingen, 2006a). This conference, attended by 380 UN representatives, international policy makers and officials, and national and international sport organizations, led to the adoption of the 2003 Magglingen Declaration (refer to Appendix A for the 2003 Magglingen Declaration). The declaration, signed by those in attendance, represented a commitment to sport and development (UNESCO, 2005), and was followed in November 2003 by the UN General Assembly adoption of Resolution 58/5, *Sport as a means to promote education, health, development and peace* (United Nations General Assembly, 2003). These events were a starting point for integrating sport into the mainstream development agenda.

With support increasing, the United Nations named 2005 the International Year of Sport and Physical Education (IYSPE) (UN Press Release, 2004). Throughout the year, various conferences related to sport for development were held worldwide. The culminating event of the year was the 2nd Magglingen Conference on Sport and Development, held in December 2005 (Magglingen, 2006b). The conference, which was attended by over 400 participants from 70 countries, concluded by issuing a *Call to Action* (refer to Appendix B for the 2005 Magglingen Call to Action), targeting sport organizations, athletes, governments, development agencies, the private sector, and media to actively promote the use of sport as a tool for development. Following the conference was the most recent adoption by the General Assembly of Resolution 60/9, *Sport as a means to promote education, health, development and peace*, in January 2006 (United Nations General Assembly, 2006). This resolution supports the commitment demonstrated by Member States to integrate sport into their development agendas and emphasizes the need to keep the momentum moving forward in order to promote sport for development and peace.

This overview provides some background information with regards to the sport for development movement. Generally, the majority of the published literature has come from various United Nations agencies and has been made accessible through their websites. Additional research, such as reports and working papers, are starting to surface, but they are not yet widely available or published in academic journals. Following is an overview of recent works acquired while attending the 2nd Magglingen Conference on Sport and Development in December 2005.

Sport for Development Literature

The 2nd Magglingen Conference (Magglingen, 2006b) provided an opportunity to learn about the recent progress in the field of sport for development. Over three days, there were a number of presentations made by international researchers, practitioners, policy-makers, and athletes. The program covered a wide breadth of topics related to sport and development, which indicates that the growing momentum for both research and practice. Some presentations were based upon actual programs that were currently being implemented, while others were theoretical/conceptual discussions. Although most of the presentations have not been published in journals or texts, the input papers were made available to all attendees and they were also placed on the conference website, along with links to other resources (Magglingen, 2006b).

Drawing upon their various areas of expertise, the presenters addressed several topics related to sport for development, including: sport as a means for social integration, sport in humanitarian emergencies, overcoming trauma through sport, promoting gender equity through sport, sport as a tool for peace-building and reconciliation, and evaluation methods and instruments. Of particular interest to this specific research study was an input paper that focused on establishing effective partnerships (Dettling & Lloyd, 2005). This paper will be referred in the literature review section on sustainability.

The conference also provided exposure for groups involved with sport for development research. In particular, the Swiss Academy for Development (SAD) and the Sport for Development and Peace International Working Group (SDP IWG) were able to share their recent activities. Following is a brief outline of each group's work in sport for development, as well as a brief overview of additional information.

Swiss Academy for Development

The Swiss Academy for Development is a non-profit foundation that examines how societies handle social change and cultural diversity (SAD, 2006). The core areas of its activities are in cultural stability research, intercultural dialogue, and sport and development. SAD has published working papers on sport and development, on topics such as: gender equity (Meier, 2005), overcoming disaster trauma through psychosocial sports programs (Henley, 2005), and the potential of sport for development and peace (Schwery, 2003).

Sport for Development and Peace International Working Group (SDP IWG)

Following the success of the 2002 Salt Lake City Forum, entitled *Healthier, safer stronger: Using sport for development to build a brighter future*, Right To Play organized a Roundtable Forum during the 2004 Olympic Games in Athens, Greece (Right To Play, 2004). The Roundtable Forum Report, entitled *Harnessing the Power of Sport for Development and Peace*, highlights the Forum's efforts to place the use of sport for development on government agendas. The Forum resulted in the creation of the International Working Group on Sport for Development and Peace, which had the overall goal to develop a framework to support the integration of sport and physical activity into national and international development policies. The SDP IWG was officially launched in May 2005 at the United Nations Headquarters in New York. The proceedings of the meeting are outlined in the report, entitled *Sport for Development and Peace* (Right To Play, 2005b). The meeting determined one of the main projects of the SDP IWG to be the preparation of a document that provided a preliminary review and analysis of existing national development policies. In March 2006, the draft document was reviewed and accepted in Torino, Italy and shortly thereafter, the preliminary report, entitled *Sport for Development and Peace: From Practice to Policy* (Right To Play, 2006) was published.

The SDP IWG continues to work towards the delivery of its final report and policy recommendations for Beijing in 2008.

Additional Information

New information regarding sport for development and peace continues to arise. For example, the *Sport for Development Toolkit* is a cd-rom that contains information for nongovernmental organizations, sports clubs and governments who want to use sport to achieve development goals (Toolkit, 2006). It is a resource that was first made public in 2005 and is continuously updated. It was compiled by an international team of collaborators and provides information on a vast array of themes, from project management to poverty and health.

Another recent publication is the report entitled *Monitoring and Evaluation of Sports-Based Programming for Development* (UNICEF, 2005b). In 2005, UNICEF convened various experts and practitioners working in the field of sport for development in order to discuss how sport, recreation, and play actively contribute to development objectives. The report provides an introduction to the models and results-based frameworks that were developed at the workshop.

Lastly, the Swiss Agency for Development and Cooperation (SDC) has published a brochure, entitled *Sport for Development and Peace* (SDC, 2005). The document outlines the sport for development movement and aims to provide insight into sport's potential contributions towards achieving specific development goals. This is done by discussing actual sport for development projects that address issues such as social integration, health, peace, gender, economic development, and mobilisation.

The International Year of Sport and Physical Education (IYSPE) of 2005 provided many opportunities for various organizations to raise greater awareness of sport for development. It was also an opportunity to disseminate information regarding the potential of sport to be used as a tool in development initiatives. While new literature is emerging, there continues to be very limited academic research that is conducted in the field.

Physical Activity

The sport for development movement utilizes a broad definition of sport, which encompasses a diverse range of forms. The Play Around the World program also views sport within this wide scope; therefore, it is important to also review literature pertaining to the topics of physical activity, play, and child development. A review of the global health facts and trends provided by the World Health Organization (WHO) indicates that the issue of physical activity is of major concern for individuals living in both developed and developing countries; therefore, it is of worldwide concern.

The WHO has been the United Nations' specialized agency for health since 1948 (WHO, 2006b). Its objective is the attainment of the highest possible level of health for every person in the world. A series of reports promote regular physical activity, for individuals of all ages, as a means to lowering the risk of heart disease, stroke, breast and colon cancers, obesity, diabetes, and cardiovascular disease. The report on physical activity (WHO, 2006c) estimates that at least 60% of the global population does not achieve the minimum recommendation of 30 minutes of moderate-intensity daily physical activity, and that physical inactivity is estimated to cause 2 million deaths worldwide annually. Furthermore, the WHO found that physical activity and physical education is declining in schools worldwide and that inactivity is generally higher amongst females than males.

Physical inactivity also plays a factor in the obesity epidemic (WHO, 2006d). Of particular concern is the increasing incidence of child obesity, where there is a worldwide estimate that 22 million children under the age of five are overweight. The report states, "The problem is global and increasingly extends into the developing world; for example, in Thailand the prevalence of obesity in 5-to-12 year olds children rose from 12.2% to 15.6% in just two years" (WHO, 2006d, ¶10). Another major area of concern that also relates to physical activity is the diabetes epidemic (WHO, 2006e). The number of people with diabetes in 2000 was estimated at 171 million, and this number is estimated to increase to at least 366 million by 2030. The WHO states that a particular concern is that much of this increase will occur in developing countries "…due to population growth, ageing, unhealthy diets, obesity and sedentary lifestyles" (WHO, 2006e, ¶ 1).

In general, healthy diet and regular physical activity are promoted as primary prevention, particularly for the poorest regions of the world where resources are limited. In fact physical activity is seen as having economic benefits, in terms of reducing health care costs, increasing productivity, and creating healthier physical and social environments. The WHO (2006c) states, "Physical activity interacts positively with strategies to improve diet, discourage the use of tobacco, alcohol and drugs, helps reduce violence, enhances functional capacity and promotes social interaction and integration (¶ 1). Promoting physical activity involves multiple sectors, including health, sport, education, transport, urban planners, and governments. The need for an increase in physical activity, particularly in developing countries, provides impetus for the growing sport for development movement.

Play, Child Development, and Culture

Johnson, Christie, and Yawkey (1999) provide an overview of play and child development by stating that there are three ways to consider the relationship between the two. The first is that play is a window that simply *reflects* the current status of a child's development. The second is that play is a context that *reinforces* development. The third is that play is a context that may *result* in development. They assert that these are not mutually exclusive hypotheses, but rather any one is possible depending upon what kind of play is involved and what area of development is being considered. Bearing in mind that play has the potential to reinforce and result in development, the authors state that there are both short-term and long-term benefits to the child. Short-term benefits are the positive effects of play that are realized in close temporal proximity to the experience, whereas long-term benefits are the positive effects realized over days, weeks, months or sometimes years. Johnson et al. state that there may be confounding variables, such as peer interaction, that are also responsible for positive child development during play, and that child development can also be fostered through other means in addition to play; however, the authors maintain that play is also an important contributor to child development.

Johnson, Christie, and Yawkey (1999) discuss various empirical research (mostly conducted in Western countries) that indicate that play reinforces cognitive development with respect to operational thought, problem solving, and language development in children. They also review literature that shows the importance of play for social and emotional development, stating that play is linked with the development of self-awareness and emotional regulation. Johnson et al. (1999) also discuss the gross and fine motor skills that children may develop over time, through play. Generally, as children age and engage in a greater variety of play, they are able to develop their motor/physical skills and motor play.

Johnson, Christie, and Yawkey (1999) state that an increasing amount of research, both from a positivist tradition or interpretive voice, has been conducted on children's play in relation to cultural variables. The literature indicates wide cultural variation in play expression, as well as beliefs and practices, such as sports and games. Similarly, Frost, Wortham, and Reifel (2005) state, "Girls and boys all around the world play, in some ways that we recognize and in other ways that are not so familiar to us" (p. 190). However, despite the variation, Frost et al. (2005) warn that the cross-cultural research that has been conducted on play only informs us to varying degrees about what play actually means to children in different parts of the world. Frost et al. contend that what we know about play is influenced by the research agenda of scholars conducting research in the field.

Frost, Wortham, and Reifel, (2005) state that children's play varies depending on values, beliefs, practices, institutions, and tools that surround them. For example, they cite Lancy's (2002) research indicating that children in different cultures may be limited by safe play spaces, gender appropriate play, gender norms, (i.e. girls may play less because of chores), cooperation rather than competition may be supported, and community size may affect play options. Frost et al. state that play is still not understood for every country in the world; however, patterns of findings have indicated two themes:

family influences on play and differences in group play. Research suggests that parental values and beliefs about play, as well as the extent to which parents play with their children varies a great deal. Peer play was found to be equally diverse across cultures, as were gender differences in play. These differences were seen as influenced to some extent by cultural values and beliefs, particularly the gender differences, which revealed that play is to a great degree nurtured. Overall, these studies indicate the need to understand diversity and to acknowledge that play reflects cultural values and beliefs.

Physical Activity and Play for Children with Disabilities

The World Health Organization (WHO, 2006f) estimates that 10% of the world's population has some form of disability, such as "...chronic conditions such as cardiovascular and chronic respiratory diseases, cancer, and diabetes; injuries, such as those due to road traffic crashes, falls, landmines and violence; mental illness; malnutrition; HIV/AIDS and other infectious diseases" (¶ 1). This statistic suggests that approximately 600 million people, of which 200 million are children, experiences disability. Furthermore, as poverty is a root cause of many disabilities and disability increases poverty, approximately 80% of the world's people with disabilities live in low-income countries.

Longmuir (2003) aptly states, "A physically active lifestyle is important for all individuals, including those with a disability" (p. 363). The author contends that not only is physical activity important, but it is also a right for individuals with disabilities. Therefore, individuals with disabilities should be able to choose if they would like to participate in physical activity, and if so, they should also have the right to select the types of opportunities most suited to their interests, abilities, and resources. Longmuir asserts that in order for individuals with disabilities to be able to access, choose, and benefit from physical activity, all physical activity professionals must assume responsibility for providing these services.

Correspondingly, Frost, Wortham, and Reifel (2005) state that play opportunities should also be provided for all children with disabilities. They state, "All children engage in play. Children with disabilities may engage in play differently than their peers without disabilities; nonetheless, play is an important element in their overall development and learning" (p. 248). Play for children with disabilities is influenced by a number of factors, including the nature of the disability, the opportunities for play, the accessibility of toys and a modified play environment, and the presence of peers and adults to encourage play. Frost et al. state that adults play an important role in facilitating play by being aware of the disability and knowing how to adapt the environment. The authors call for further research in understanding the role of play for children with disabilities; however, they also state that play is important for all children, and children with disabilities should be encouraged to explore the possibilities for play.

A Case Study of a Sport for Development Project

Willis (2000) presents a case study of the Mathare Youth Sports Association (MYSA), one of Kenya's largest grassroots organizations. Based upon semi-structured in-depth interviews and observation during a visit to the project in April-May 1999, Willis examines how MYSA has used sport for development in the slums of Nairobi, Kenya. Founded in 1987 by Bob Munro, a Canadian expatriate, MYSA's first project was the creation of a boy's football (referred to as soccer in North America) league. Today, MYSA's activities include male and female football leagues, garbage clean-up projects, an AIDS awareness and counselling program, and an education scholarship program (MYSA, 2004).

Willis (2000) addresses the question of whether or not sports can be used as a vehicle for grassroots development in the south and concludes that sport is a valuable point of entry in the development process. He begins his discussion by examining sport in the African context and goes on to examine MYSA in terms of youth empowerment, gender equity, developmental significance, and capacity building. Two topics that are prevalent in this case study and that warrant further examination are culture and sustainability.

Culture, Post-colonialism, and Indigenous Sport

Although the United Nations' definition of sport encompasses a broad range of activities, Willis (2000) states that common conceptualizations of sport refer to "modern forms of sport – predominantly of Western origin – rather than the traditional or indigenous ones that predated the colonial era" (p.828). Sport for development within this definition may be construed as ethnocentric, because 'Western' sport may represent for individuals in Southern countries the oppression of colonialism. Therefore, when discussing sport for development it is important to understand sport within its cultural and historical context.

As stated by the United Nations Educational, Scientific and Cultural Organization (UNESCO), "…there is no such homogeneous group as developing countries; virtually every country that is formally defined thus for economic reasons is different" (as cited in Chappell, 2001, p.159). This is important to keep in mind as it recognizes that each country will have a unique history in relation to sport; however, there are some common themes that emerge when examining the literature surrounding sport in developing countries: sport for the elite vs. sport for the masses; sport and national identity; and indigenous sport.

Aplin and Jong (2002) discuss how sport was restricted to the elite in colonial Singapore. Many of the sporting clubs were private and there was an emergence of an ethnocentric elitism. Due to limited resources, many of these sports remain for the elite today. Similarly, Chappell (2001) discusses the private British clubs within colonial Latin America and states that poverty inhibited the growth and availability of sport for all. Ndee (2002) recounts the construction of a tennis court in colonial Tanganyika and how the fence surrounding the court represented a segregating 'European zone'. A common thread is that Western sport emerged in these Southern countries first for the European colonialists and then for the elite nationals. One possible exception demonstrated within the three articles is football, which is now the national sport of many Latin American and African countries. It was considered a sport for both the elite and the masses, as it only required a ball, or something similar, in order to play.

An argument may be presented that these Western sports propagate Western Imperialism in Southern countries. For example, in an article on post-colonialism in China, Hwang and Jarvie (2003) state, "A recent withdrawal from traditional ideology together with a crisis in traditional values has in part motivated the Chinese people to accept almost uncritically 'Western' ideas and values" (p. 74). However, they also go on to discuss how sport may be used to promote Chinese nationalism on the international stage. For example, international sporting competitions (e.g. table tennis), have resulted in the development of a sense of national pride amongst Chinese citizens.

Similarly, Ndee (2002) discusses the role that sport plays in creating a national unity in Tanzania and provides the example of how football has contributed to its nation building. For post-colonial Africa "…African leaders saw the potential of sport as a vehicle for encouraging national unity and identity, and perhaps more hopefully on the broader stage, international respect…" (Willis, 2000, p. 829). As a result, many countries have embraced modern sport as a way to affirm their national identity, but as discussed by Baker (1987) in an article on the meaning of international sport for independent Africa, it is important to consider the internal, social meaning of sport for modern Africans. This is an issue that must be addressed in sport for development in determining the sports that are meaningful to individuals within a specific culture, and in distinguishing between elite sports versus sport for all. The issue also emphasizes the importance of considering both international as well as indigenous sports, the latter at risk of being overlooked in sport for development.

A recent study by UNESCO (2003) examined indigenous sports in the world's 48 least developed countries. The study found that traditional games and sports continue to be practised throughout the African continent, but most countries have only one structure responsible for their organization and preservation. The situation may be similar in Latin America, as suggested by Chappell (2001) who discusses the decline of indigenous activities in Cuba, as European and American sports have been introduced to the country. The concern also seems analogous in Tanzania, where the government formed a National Association of Traditional Games in an effort to restore indigenous culture. The first National Championships in Traditional Games were held in 1975, but unfortunately, the games collapsed several years later. The situation of indigenous sports in developing countries seems to be of great concern and should be addressed by sport for development. Given that the UN definition of sport includes indigenous sports and games, sport for development should also promote their preservation and should collaborate with governing bodies and grassroots organizations to support action in doing so.

Sustainability

Sustainability is a central concept for consideration as governments and development organizations alike, seek to implement sport for development programs in various countries around the world. The United Nations (2003) states:

> Effective development must be sustainable and human-centred. Sustainable development requires that the needs of the present generation are met without compromising the ability of future generations to meet their own needs, and human development requires that people's choices are enlarged, providing all members of society with increased opportunities and the conditions necessary to live long and fulfilling lives (p.10).

In order to achieve 'sustainably – oriented interventions,' Fowler (2000) proposes three components of grassroots development that must be integrated into an organization's approach. The three components describe the human change that occurs in order for development organizations to have a sustainable local impact. The three components are: 1. Improved Well-Being, 2. Empowerment, and 3. Capacity Building. Fowler states that with the proper combination, these three elements of grassroots development precede the process of people themselves putting development programs into practice.

According to Fowler (2000), *improved well-being* consists of tangible improvements, such as food, improved income levels, better health and education status, and reduced vulnerability to seasonal and unexpected stresses. *Empowerment* refers to a sense of self-worth and the ability to act and negotiate in order to defend or promote values, interests, and rights. This is a result of an increased self-awareness of issues that comes about through a critical social analysis of one's environment. *Capacity building* refers to the ability to individually or collectively engage with organizations in order to respond to needs and changes in the environment. Capacity building is a human-centred process, in which local grassroots organizations have the ability to achieve their own goals.

Fowler (2000) states that effective grassroots development requires a combination of these three components that goes beyond exclusively meeting the present needs, to reaching a point of organizational capacity where individuals can also meet the needs of the future. The three components are inter-related and dependent upon each other. For example, improved well-being often results in improved physical health, which in turn has an impact on how resilient individuals are and increases their capacity to engage with local organizations. Also, empowerment that is based upon a greater awareness will provide individuals with increased insight into their situations and the ability to believe in the capacity for action. The role of international development organizations is to facilitate a process that addresses these three components. Fowler states that international development organizations must reach a point where there is at least joint control with local stakeholders over decisions affecting all aspects of development interventions. Therefore, it is important to explore how (or if) these three components are addressed in sport for development.

Improved Well-Being

In examining sport for development, the United Nations (2003) states that sport and physical activity are essential for improving health and well-being. The UN indicates that participation in sport and physical activity can help to prevent or cure many of the world's leading non-communicable diseases, and also discourage behaviours that may have a negative impact on health, such as the use of tobacco, alcohol, and drugs. Furthermore, participation may also reduce the risk of developing other illnesses, such as stress, hypertension, anxiety, and depression. Given the nature of sport activities, there is potential that participation can have various physical, mental, and social benefits to health and well-being.

Empowerment

For Fowler (2000), empowerment is based upon a greater awareness that allows people to increase understanding of their life situations. This awareness begins with the immediate environment in which individuals live and it refers to the linkages that matter to their lives. Therefore, if individuals are to be empowered they must be at the centre of the change that is to occur and the direction of change is based upon their awareness of the situation. Fowler believes that people rather than outsiders, should be the key force for change to their own future. "An empowerment view would start with what people aspire to and are prepared to work for, drawing on their past accomplishments instead of stressing what they lack (p. 19). An awareness of the sport for development movement is being created through advocating for the child's right to play or for the integration of sport and physical activity into political agendas; however, in general, the empowerment component has not been specifically addressed by the sport for development literature.

Capacity Building

According to Fowler (2000) capacity building is crucial to sustainability because it determines an organization's ability to adapt and respond to change. It is this unaided resiliency that indicates an organization's capacity for sustainability. This is an important factor to consider, especially for local grassroots organizations that often rely upon outside resources or are in their initial stages of development. In this sense, local capacity requires a human-centred perspective that emphasizes the importance of local participation that allows local communities to define their own needs, and the process needed to bring about change. Similar to the empowerment component, capacity building is not widely addressed in the sport for development literature. The UN (2003) identifies that sport is a means towards achieving global partnerships; however, it does not go into detail about the nature of the partnerships. Dettling and Lloyd (2005) also discuss the creation of partnerships through sport and contend that the partnerships should be based upon collaborative sport for development initiatives. They define a partnership as a two-way exchange that involves mutual, long-term investment.

The limited literature pertaining to empowerment and capacity building suggests a need to further explore the concept of sustainability with regards to sport for development. In particular, there is a gap in the research that links sustainably-oriented development theories with sport for development initiatives. The second section of this literature review will highlight these theories from the field of development studies.

SECTION B

Linking Sport for Development with International Development Studies

The research gap between international development theories and sport for development demonstrates the need to link these two fields of study and practice. Although sport for development has the potential to contribute towards economic development, the major focus, particularly of this study, is to explore how it contributes towards sustainable programs and sustainable human development. Hence, this section of the literature review will provide a very brief outline of development theories, with a focus on human development, and will conclude with a discussion on cultural and participative approaches to development.

In his examination of the history of development, Rist (2002) begins his discussion by referring to the Second World War. This was a period of time when Europe had to rely on the new world powers, namely the United States and the Soviet Union. In particular, the United States played a critical role both during and after the war, emerging as a significant authority on the world stage. By the end of the Second World War, the League of Nations, which was formed at the end of the First World War, was replaced by the United Nations Organization. It was in this historical context that the modern concept of 'development' entered the world stage.

In 1949, President Truman of the United States gave his Inaugural Address, which consisted of four key points. The first three stated that the United States would continue its support of the United Nations, follow the Marshall plan for European reconstruction, and create a joint defence organization (NATO) to meet the Soviet threat. Although these were noteworthy points, it was the fourth that is of particular interest. Following are selected passages from the text of the fourth point.

> Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas. More than half the people of the world are living in conditions approaching misery… Their economic life is primitive and stagnant. The old Imperialism – exploitation for foreign profit – has no place in our plans. What we envisage is a program of development based on the concepts of democratic fair-dealing…Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge (as cited in Rist, 2002, pp. 71-72).

Rist (2002) states that it was *Point Four* that inaugurated the development age and produced a new dichotomy of North-South Relations. He refers to this as the *invention of development*, which was "remarkably attuned to North America interests" (p. 75). Instead of the traditional colonizer / colonized, Truman's speech created a relationship of *developed / underdeveloped*, in which science and technology were the means for improvement, and 'development' became an action performed by one agent upon another. Rist contends that *Point Four* created a new world-view that privileged the Western world. In particular, the Gross National Product (GNP) was introduced as the new standard of comparison. The World Bank defines GNP as "The value (in U.S. dollars) of a country's final output of goods and services in a year" (World Bank, 2006a).

Rist discusses how this new standard allowed the United States to exert their hegemony on the hierarchical ladder between nations. Rist states that *Point Four* made out to have the common good at heart, but it primarily served the interests of world's most powerful nation, the United States. For example, it could be argued that the expansion of international trade was also about creating new markets for American over-production during that period in time.

Modernization Theory

In the years that followed Truman's speech, Leys (1996) contends that development theories came forth to address how the economies of British, French, and other European powers' colonies might be transformed and made more productive as decolonization approached. Leys asserts that development theory originated from the work of economists, who were greatly influenced by the ideas of Keynes, a British economist during the first half of the 1900s. Development economists believed that economic problems could be addressed by the actions of benevolent states, through supplies of capital and economic analysis. The result was 'modernization theory,' which is grounded in the belief that the transition from 'traditional' to 'modern' already completed in the industrialized West, could be spread to underdeveloped states through education and technology. A key feature of modernization theory is Rostow's (1960) five stages of economic growth: the traditional society; the preconditions for take-off; the take-off; the drive to maturity; and the age of high mass-consumption. Modernization theorists believed that in order to move through the five stages, modern values could be passed on to the 'elites of the periphery' and societal changes, such as democracy and economic growth would follow.

Dependency Theory

Whereas modernization theory emerged in the 1950s and 1960s, the early 1970s became a time of dependency theory. Leys (1996) contends that certain development theorists, the political left, and students in Third World countries argued that modernization theory merely served the needs of the developed states. For example, he presents Andre Gunder Frank, a leading critic of development economics and modernization theory during this time who believed that "…attributing underdevelopment to traditionalism (or feudalism) rather than to capitalism was a historical and political mistake…For Frank, the economic political, social, and cultural institutions of the underdeveloped countries resulted from the penetration of capitalism, rather than being original or traditional." Critics of modernization theory inverted its assumptions, stating that Third World elites and their European partners served their own interests, rather than those of the people. This line of thinking resulted in the formation of dependency theory. Peet and Hartwick (1999) state that drawing from neo-Marxist theories, dependency theory's basic message is "…that European development was predicated on the active *under*development of the non-European world" (p. 107). Therefore, dependency theory called attention to the ways in which 'development' depended on 'underdevelopment' and propagated the conquest, colonialism, and exploitation of resources of non-Western societies.

World Systems Theory

Immanuel Wallerstein, an American sociologist, sought to understand the exploitation of non-Western resources in the world, through what he described as the world systems theory (Peet & Hartwick, 1999). Wallerstein was concerned with the capitalist world economy, where production was for profit, and the dominant state reaped the benefits of surplus and capital accumulation.

> According to Wallerstein, within the world system there are three main economic zones: core, semiperiphery, and periphery. The core consists of countries with efficient, complex production systems and high levels of capital accumulation. Core states are administratively well organized and militarily powerful. Peripheral countries have the opposite characteristics, while the semiperiphery combined elements of both (p. 113).

World systems theory views relations between zones as unequal, with the core exploiting the periphery. With surplus moving from the periphery to the core, the periphery lacks the capital required for modernization. It is within this framework that Wallerstein's world systems theory is applied to development.

Human Development Theory

Storey (2003) states that a review of the basic tenets of modernization theory, dependency theory, and world systems theory, indicates that throughout the past few decades, development has largely been considered *economic* development. Storey argues that most economists and policy analysts defined development in terms of a nation's economic growth, which is measured by Gross National Product (GNP). Therefore, international organizations did not put forward any new ideas on development for a number of years. Rist (2002) states:

> Since the great debates of the seventies on the New International Economic Order and 'basic needs', there had been little other than 'structural adjustment with a human face' – a toned-down form of [International Monetary Fund] prescriptions to maintain the internal and external balance of high-debt countries. It was therefore time to re-launch the debate…" (pp. 204-205).

What ensued was a focus towards understanding not only economies, but also the lives of people within those economies. According to Rist the initiative to focus on the human aspect of development came from the United Nations Development Programme (UNDP). Mahbub ul Haq, an economist from Pakistan, was assigned to the project of human development.

Rist (2002) explains the humanist approach to development as being influenced by the notion of universal human rights, which the North favoured as its mode of intervention for countries in the South. The result was the invention of the human development index (HDI) as a new indicator for development in addition to GNP. The HDI consisted of three indicators for each country: income; life expectancy; and level of education. In 1991, the second *Human Development Report* added human liberty. Rist states that in addition to introducing the HDI, the reports, which referred to the classical works of Kant, Quesnay, Adam Smith, Ricardo, Malthus, Marx, and John Stuart Mill, were almost a revolution. The aim of the human development project was to break away from the economistic rut and to define 'development' in a different way. For example, countries with high-levels of income could now be reported as having low levels of human development. The 1990 UNDP definition of human development states:

> Human development is a process of enlarging people's choices. In principle, these choices can be infinite and change over time. But at all levels of development, the three essential ones are for people to lead a long and healthy life, to acquire knowledge and to have access to resources needed for a decent standard of living. If these choices are not available, many other opportunities remain inaccessible (as cited in Rist, 2002, p. 208).

Rist (2002) elucidates that the concept of human development recognizes that people are more than economic creatures, and as such, their lives cannot be reduced to a single dimension. The recognition that development should take a holistic perspective to the lives of individuals, challenges traditional notions of development and indicates that there are many different ways to understand it.

Post-development Theory

Willis (2005) states that since the 1990s, post-development theory has come to the forefront of the discussion, alongside debates of how 'development' can be achieved. Post-development theorists challenge the technocratic development approaches adopted by the World Bank, United States government, and other Northern institutions, since the Second World War period. Willis draws upon the work of Arturo Escobar in Columbia, who argues that before 'outsiders' came to Columbia, there was no 'poverty' and therefore, no need for 'development.' Escobar argues that external norms and expectations were placed upon Columbian society, which resulted in its designation as underdeveloped or developing. Willis states:

What Escobar and other post-developmentalists (Rahnema with Bawtree 1997; Sachs 1992) argue, is that the development process as it has been experienced by Southern countries is based on Eurocentric assumptions. 'Development' has helped incorporate large areas of the globe into a Northern-dominated economic and political system which has destroyed indigenous cultures, threatened the sustainability of natural environments and has created feelings of inferiority among people of the South (p. 28).

Post-development theory focuses on the discourse of development; that is to say the way that development is defined and discussed. Shanin (1997) brings attention to the fact that development has often been conceptualized with regards to Western beliefs in *progress* and *modernity*. Shanin (1997) states:

> The core of [progress], and its derivations and the images attached to it, have been overwhelmingly simple and straightforward. With a few temporary deviations, all societies are advancing naturally and consistently 'up,' on a route from poverty, barbarism, despotism and ignorance to riches, civilization, democracy and rationality, the highest of which is science…It is therefore a movement from badness to goodness and from mindlessness to knowledge" (p. 65).

Shanin contends that this prevailing belief in progress is perhaps indicative of the fact that development has been understood and defined from Western ethnocentric perspectives. This would seem to imply that development has not traditionally valued other forms of knowledge, such as indigenous knowledge.

Knowledge

Peet and Hartwick (1999) contend that post-colonialism compels a radical rethinking of knowledge and social identities authorized by colonialism and Western domination. Post-colonial thinkers draw upon Western reason and post-structural criticism to put forth a critical discourse addressing questions, such as whose knowledge counts. Peet and Hartwick refer to the work of Michel Foucault for discussing the topic of knowledge and power.

Foucault (1972; 1980) discusses the relationship between power-knowledge and how they operate in mutually generative ways. Foucault states that Western knowledge has become a *regime of truth*, resulting in cultural Imperialism and the subjugation of local knowledge. Furthermore, in genealogy, Foucault examines relations of domination, in which the elites, who determine 'truth,' exert control over others: center over periphery. The result is described as *biopower*, which Foucault explicates as a political technology of power where individuals take on the dominant discourse into their being. This notion of 'biopower' may correspond with concepts put forth by other theorists: *mental captivity* (Alatas, 1993); *cognitive Imperialism* (Battiste, 1998); and *culture of silence* (Freire, 2003). In relating Foucault's work to development, Peet and Hartwick (1999) state, "He favored local knowledge, the "return of [forgotten] knowledge," an insurrection of subjugated knowledges, blocs of historical knowledges usually disqualified as inadequate, naïve, mythical, beneath the required level of scientificity" (p. 131). Lessons drawn from Foucault show the need to respect different forms of knowledge and the need for micropolitics, "…allowing people the freedom to define and solve their own problems" (p. 132).

This discussion raises important concerns about local knowledge and the need for development to be determined at a local level. These two issues are discussed by Agrawal (1995) who states that the relative failure of externally introduced development initiatives provides the impetus for a shift toward a participatory and decentralized approach in development. To address this concern, Agrawal turns to Indigenous knowledge, which is defined as "…'common sense knowledge and ideas of local peoples about the everyday realities of living': It [indigenous knowledge] includes the cultural traditions, values, beliefs, and worldviews of local peoples as distinguished from Western scientific knowledge" (Dei, 1993 as cited in Agrawal, 1995, p. 18).

Correspondingly, Dei (1995) states the need for the legitimation of alternative knowledge, such as Indigenous knowledge, in order to decentre hegemonic power and the Western 'expert' in development. He argues that in order to achieve sustainable development, local peoples must be empowered. Dei considers empowerment to mean local people having the voice to articulate locally defined concerns, local peoples allowed to empower themselves, and external aid organizations being prepared to assist local peoples on their own terms.

A Cultural Approach to Development

Cultural perspectives must be considered if international development is to fully recognize that there are different worldviews, and therefore, different ways of knowing. Traditionally, Western worldviews have had the greatest influence on perceptions of developing countries and how development has been done. Pahnos and Butt (1992) discuss the pervasiveness of hidden biases in our thoughts or actions. These biases result in a prejudiced outlook, such as that of ethnocentrism, which results when cultures are judged against one's own culture.

Correspondingly, Alatas (2002) defines Eurocentrism as the "...values, attitudes, ideas and ideological orientations that are informed by the notion of European uniqueness and superiority" (p. 761). Alatas is concerned with the ways in which non-European history and society come to be understood in terms of concepts derived from European history. He draws attention to the importance of understanding culture in terms of its own concepts and social construction.

Schipper (1993) suggests that one way of addressing culturally conditioned behaviour, such as Ethno/Eurocentrism, is to take an emic, rather than etic viewpoint, where an emic viewpoint is from inside a system, and an etic viewpoint as from outside a system. The emic viewpoint recognizes that individual self-construals are cultural constructions and therefore, can only be understood from within that culture.

Nieuwenhuijze (1988) relates these issues of culture to international development. Nieuwenhuijze suggests two approaches. The first approach is an attempt by international organizations to determine, on their own, the meaning of development in another culture; however, this approach is based upon an understanding that is imposed from the outside. The second approach is to substitute the outside understanding for a local sociocultural frame of reference. This approach allows for Westerners to play a role in Third World development, while acknowledging that imposed development will not work.

Nieuwenhuijze (1988) proposes that imposed development is ethnocentrically motivated and will not be conducive to change. "Culture is bound to be a major consideration to the study of interaction instead of a marginal problem" (p. 521). Therefore, in order to proceed and to account for culture in development, Westerners need to recognize the differences between cultures and that culture is always in a process of change. These differences and changes require a re-vision of perceptions of the Third World. A Western model, comprised of a universal frame of reference does not consider cultural difference. This underscores the importance of sociocultural specificity in understanding that the notion of development can be culturally distinct.

The emphasis on culture raises another concern of development's influences on culture and the potential imposition of cultural values. CIDA (2001) addresses these concerns by recognizing that societies and cultures are dynamic and changing. Additionally, the United Nations Development Programme (UNDP, 2004) states that culture and tradition should not be confused with freedom of choice and that tradition can at times work against cultural freedom.

For example, an argument can be made that the notion of gender equality is a Western value. In response to this argument CIDA (2001) draws attention to the local women's movements that have emerged in countries around the world. This demonstrates that women's rights, as outlined in the United Nations Convention for the Elimination of All Forms of Racial Discrimination Against Women (CEDAW) are valued by individuals in different cultures. Therefore, in proceeding with international development efforts it is important to recognize:

> that decisions about what aspects of culture and tradition to protect are not for outsiders to make. Assuming a role in protecting cultures from changes in

> [tradition] is an outside imposition, as much as the imposition of change based on our own cultural values. A more respectful approach is to consult with [individuals] and equality advocates [in developing countries] to learn how they are defining issues and what they see as potential ways forward (p. 8).

A participative approach does not simply imply ad hoc input from individuals living in Southern countries, but rather working in respectful partnership. Respect for people and their culture must be at the forefront. Verhelst (1990) aptly states, "Respect for a local culture implies respect for the men and women who are both its trustees and its creators. Stressing the cultural dimension of development means placing human beings at the centre of all analyses and initiatives" (p. 160). For Verhelst, a cultural approach to development fosters self-reliance through emancipation, supports peoples' grassroots movements, and allows each people's own culture to decide for themselves what is considered a good life. This idea is at the heart of a participative approach to development, and it is captured in the work of Paulo Freire.

Approaches Inspired by Paulo Freire

Freire (2000) argues that the oppressed are living in a 'culture of silence,' meaning they do not have a voice and are excluded from any active role in the transformation of their society. They live in silence because they do not have a voice and are unaware that they do not have a voice. Thus, the oppressed have internalized the image of the oppressors and seek to be like them. The result is that both the oppressor and oppressed are dehumanized. Freire (2003) states, "As the oppressed, fighting to be human, take away the oppressors' power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression" (p. 56). Therefore, it is the humanization of the oppressed that is the focus of Freire's pedagogy. The pedagogy of the oppressed is the pedagogy of people engaged in their own liberation. He describes the pedagogy as having two states. In the first, the oppressed realize their world of oppression through critical thought and commit themselves to action. In the second, the pedagogy becomes a pedagogy of all people, working towards freedom and humanity.

Central to the pedagogy is praxis, which is described as reflection and action upon the world in order to transform it. Freire (2003) states that both reflection and action occur simultaneously and are mutually important. The reflection refers to critically thinking about one's reality, a process of conscientization. Action refers to steps towards the transformation of that reality, leading to social change. For Freire, there is a role for both the educator and student in this pedagogy, which I believe can be extended to the role of Northern development initiatives in Southern contexts. Freire rejects the 'banking concept' where education turns students into containers to be filled with 'knowledge.' Instead, he suggests a process of mutual dialogue, where everyone is a teacher and student simultaneously. For Freire, dialogue is the only way to achieve transformation *with* the people, rather than *for* the people, which is a fundamental message that must be held paramount in participatory approaches to development.

This review of literature indicates that there are varying perspectives informing development theories and that these influence the ways in which development is conceptualized. Underlying these perspectives are different sets of knowledge, culture, beliefs, and values that ultimately create a worldview. It is this worldview that affects not only viewpoints about how development is constructed, but also why it exists and how it is carried out. Therefore, upon entering into the arena of international development, and in particular sport for development, it is important to consider these worldviews that inform the approach one will take.

Sustainable Human Development in Thailand

The literature review indicates that sport has the potential to be used as an effective tool for development, and that there is a need for participative approaches to development in order to achieve sustainable sport for development programs. These participative approaches to development place the community at the heart of the process, which is also the direction that Thailand is currently moving forward in.

The Thailand Human Development Report (UNDP, 2003) states that human development is about expanding the capability of people to "live long, healthy and creative lives, to acquire knowledge, to have access to the resources needed for a decent standard of living, and to enjoy dignity, self-respect, and the respect of others" (p. x). Essentially, it is about the right to a better life. However, the report also acknowledges that each person or group of people has their own perception of what a better life means, and that this perception may change over time. Therefore, taking a community empowerment approach allows communities to determine their own development goals. Local communities provide a link to tradition and culture. They foster close social relations, draw upon local knowledge to solve local problems, and promote local involvement and action.

The UNDP (2003) states that in a community empowerment approach to development inspiration for change comes from within communities, there is a goal of self-sufficiency, there is no fixed standard of development, but rather it is unique to the situation, and that the approach is participatory and holistic, building on the strengths of the community. Therefore, the goal of development is to build community power to solve problems independently, to build community power to negotiate cooperation with outside agencies, and to build community power and networks to claim and protect community rights. Applying a community empowerment approach is a step towards respecting local culture and knowledge in the process of working to achieve sustainable human development.

Conclusion to the Literature Review Chapter

Through this literature review I have attempted to create a conceptual context for my research study. In the first section I examined the recognition of sport as a viable tool for development and the emergence of the *sport for development* movement. In particular, this section discussed the gap in the research that links sustainably-oriented development theories and approaches with sport for development initiatives. In the second section I examined the international development literature, providing a brief overview of early development theories, leading up to human development theory. This section highlights the importance of adopting a participative approach to development, which fosters mutual dialogue, considers the culture of local communities, and values other ways of knowing. This approach has the potential to lead towards sustainable development and should be considered in the field of sport for development.

CHAPTER THREE – METHODOLOGY

Introduction

In this chapter I explain the course of action of what was an exciting research process. In my discussion, I position my research within a social constructionist epistemology and a theoretical perspective of critical inquiry. My methodology, a critical ethnographic case study, was influenced by community-based and participatory action research approaches, as presented by Fletcher (2003), and Kemmis and McTaggart (2003), respectively. I drew upon these approaches because they foster greater local community participation, value local knowledge, and have action-oriented goals. This chapter also discusses the field strategies that helped me along the way, methods I used to learn about the perspectives of my interviewees, and the criteria I employed to judge the quality of my work.

Critical Inquiry ~ A Theoretical Perspective

Denzin and Lincoln (2000) state that all research is interpretive and is guided by a set of beliefs and feelings about the world and how it should be understood and studied. Similarly, Crotty (1998) states that the way in which we view the world shapes how we research the world. In believing that there are many lenses for viewing the world and different ways of researching the world, I positioned myself within a social constructionist epistemology, which is the view that "…all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world" (p. 42). The critical tradition views these constructed meanings as being situated historically, through language, and attempts to unveil how these sets of meaning support hegemonic power structures, resist moves towards equity, and harbour injustice (Kincheloe & McLaren, 2000).

By aiming to value local knowledge and seeking to establish Freirean principles of mutual dialogue and praxis, this study sought to understand *and* challenge the way in which sport for development is carried out. It was research that viewed international development critically, examining the concepts of injustice and oppression in order to understand how to move forward with communities through sport for development. According to Crotty (1998), this is critical inquiry. Influenced by Marxist concepts and the works of various critical theorists, such as those associated with the Frankfurt Institute for Social Research (i.e. Adorno, Horkheimer, Habermas, and Marcuse, among others), Crotty states that critical forms of research focus on issues of power and oppression to initiate action in the cause of social justice. The goal of critical inquiry is to raise critical consciousness by exposing the forces that prevent individuals from making the decisions that affect their lives (Kincheloe & McLaren, 2000). Correspondingly, Crotty (1998) states:

> The goals of critical inquiry – the just society, freedom, equity – may appear utopian. Nevertheless, while critical inquirers admit the impossibility of effecting consummate social justice, they believe their struggle to be worthwhile. It can lead at least to a more just and freer society than we have at the moment (p. 157).

Crotty (1998) states that contemporary critical inquiry calls upon researchers and participants to work collaboratively in seeking shared understanding, in order to take effective action for change. With each action taken by the researchers and participants the context changes, thereby requiring further reflection and action. Critical inquiry is therefore a form of praxis, in which understanding is equally important as action in order to transform the world (Freire, 2003).

Critical Ethnography ~ A Methodology

Ethnography is a research methodology that takes place in a variety of settings and is equally exciting regardless of the location, because the ethnographer is entering into the unknown. According to Creswell (2005), ethnography is a research methodology employed when there is little known about a specific topic; thus it enables the researcher to explore the topic and create understanding of the topic. Ethnography is also employed when the researcher has long-term access to the group and is able to be a participant, an observer, or both. Moreover, in relation to sport, Blanchard (2000) states: "…there is still a real need for good ethnographies so that the record of sporting diversity around the world will not be lost as a result of the homogenizing influence of globalization" (p. 151).

Crotty (1998) states that critical inquiry is linked to critical ethnography. It is a methodology that seeks not only to create understanding, but also to initiate action. It strives to unmask hegemony and address oppressive forces in order to work towards social justice. Thomas (1993) states that critical ethnography combines the focus on culture with the commitment to use the findings for change. These descriptions of critical ethnography fit well with my research, which took me to Thailand with a team of Play Around the World students to volunteer with various organizations in the area of sport and play. I was particularly interested in the way in which Play Around the World established partnerships with the organizations in the city of Chiang Mai and the role it had in contributing towards sustainable programs. In this sense, my methodology became a critical ethnographic *case study*. When discussing ethnography with case study, Creswell (2005) states that researchers undertake an exploration of a bounded system, such as a program, event, or activity involving individuals. Similarly, LeCompte and Schensul (1999) state:

> Case study researchers and ethnographers typically live with or in the institutions or groups they are studying for extended periods of time to become acquainted with the participants; understand the dynamics of their interaction; understand how they relate to the physical and material environment; and elicit the meanings, goals, and objectives that are important to the participants (p. 85).

Therefore, the goal of this critical ethnographic case study was to create understanding of the process of building partnerships between *Play Around the World* and local organizations in Thailand. The increased understanding was sought in order to promote participative, holistic, and humanistic approaches to the way that sport for development is carried out.

Drawing Upon Critical Hermeneutics in Critical Inquiry

Ellis (1998a) states that meaning or knowledge is created through human activity, in a historical moment. "By sharing the knowledge from each of our locations through dialogue we develop a fuller understanding of the places we inhabit together" (p. 8). This process of dialogue highlights three key ideas drawn from hermeneutics: 1. the horizons of researchers, 2. the hermeneutic circle, and 3. the role of language in understanding and interpretation.

The Horizons of Researchers

Ellis (1998a) describes our horizons as our prejudices, which continually change as we come in contact with the horizons of others. However, interpretation does not mean we solely cling to our own horizons, nor does it mean fully taking on those of others, but rather there is a fusion of horizons through dialogue. In the same way, Scott and Usher (1999) state: "…hermeneutic understanding is a learning process involving dialogue between researchers and researched – a dialogue which is always ongoing and incomplete" (p. 29).

As a researcher, I must be aware of my own horizons, including the assumptions and bias I hold with regards to my research question. However, by acknowledging my horizons, I am not claiming to move beyond them. They will become a part of my fieldnotes and journals, and they will shape the interpretations that I make. Therefore, I do not claim that I will find an *objective truth*, but rather "…the most adequate [interpretation] that can be developed at that time" (Ellis, 1998b, p. 27). It is through being reflexive during the research process that I may be more aware of how the dialogue is continually ongoing and incomplete, thereby changing my interpretations. This reflexivity is essential for taking responsibility for the interpretations that I make.

Critical Research and the Hermeneutic Circle

Kincheloe & McLaren (2000) discuss hermeneutics and the centrality of interpretation in critical research. The hermeneutic tradition holds that no single interpretation exists; however, the interpretations that we make, which are situated historically and linguistically, can still contribute to new levels of understanding.

> Grounded by the hermeneutical bridge building, critical researchers in a hermeneutical circle (a process of analysis in which interpreters seek the historical and social dynamics that shape textual interpretations) engage in the back-and-forth of studying parts in relation to the whole and the whole in relation to parts. No final interpretation is sought in this context, as the activity of the circle proceeds with no need for closure (p. 286).

Packer (1989) provides an explanation of the forward arc and backward arc of the hermeneutic circle. The forward arc of projection occurs when the researcher uses his or her forestructure (or horizon) of language, preconceptions, and prejudices to interpret. The backward arc of evaluation occurs when the researcher re-examines the interpretation for confirmation, contradictions, gaps, or inconsistencies. The hermeneutic circle demonstrates the importance of understanding one's own language and horizon and how this impacts upon one's own interpretive framework. The hermeneutic circle draws attention to the fact that interpretations are constantly being formed.

Language at the Basis of Understanding

In addition, Ellis (1998a) discusses how language is at the basis of understanding. "A fusion of horizons takes place through the medium of language since our horizons are linguistic" (p. 9). The central role of language demands that as a researcher I am aware of the language I bring to the research process. Ellis states that our interpretations will change as our horizons and language change; therefore, I acknowledge that the understanding I create through my interpretations are specific to myself in the culture and community, within a particular language and historical moment. I also recognize that the understanding that I create will be mediated by English/Thai verbal and non-verbal language; therefore, as I spend more time with individuals and my language interpreter, the understanding that we create together may change, thereby shaping my interpretations.

Ethnographic Field Strategies

As a *first-time* ethnographer, it was important for me to draw upon the literature to identify some field strategies to guide my approach. Some key strategies identified in the literature included considering the attitude of the ethnographer, the process of gaining entry, and the importance of communication (Berg, 1995; Lecompte & Schensul, 1999; Merriam, 1998).

The first strategy I considered was the attitude of the ethnographer. Berg (1995) stresses the importance of appreciating situations instead of intending to correct them and that researchers must be aware of their own motivational factors for conducting the research. Merriam (1998) discusses the importance of sensitivity to the context of the research and all of its variables. LeCompte and Schensul (1999) advise to enter into the research field as a wide-eyed learner, to be tolerant of ambiguity, and to be flexible with change.

I entered into this research study as a lifelong learner. I did not have any notions of being (or portraying myself as) an expert within the field of sport for development. Rather, I aimed to be open to accepting the knowledge that others had to share. As a Play

Around the World volunteer, I presented myself as a student and attempted, as often as possible, to ask for ideas and feedback from the Thai staff whom I worked with. I recognized that it was my responsibility to identify and account for relations of power, as much as possible, and I consistently reiterated to the staff that this was my first time working in a Thai context, and therefore, I was also learning along the way. The experience was recorded in my fieldnotes and journal entries and guided my interviews with students and staff. For example, an entry from my Field Journal states:

> I'm wondering if what we're doing is truly ok. Are we introducing new ideas and bringing new energy or are we imposing our own ideas…and the teachers are too polite to tell us. It's a fear of moving forward in ignorance (June 24, 2005).

Having an open attitude and engaging in critical reflection helped me to identify important issues, which then guided my interviews. As will be discussed in the Findings and Discussion Chapters, I was able to explore topics such as power hierarchies and privileged knowledge.

The second strategy was the process of gaining entry. Berg (1995) addresses the topic of entry by suggesting visits to the library to learn as much as possible about the research setting. He states that learning the literature will assist the researcher in becoming familiar with the routines and rituals of groups of people or organizations. Furthermore, gaining entry is about building rapport and a good starting point for this is to locate guides and informants. According to Berg, guides and informants are individuals within the group and setting to be studied. They provide the researcher with crucial information regarding culture, customs, traditions, and language. It is important that they understand the study and believe that it is meaningful. Creswell (2005) refers to these individuals as gatekeepers. Creswell states, "A gatekeeper is an individual who has an official or unofficial role at the site, provides entrance to a site, helps researchers locate people, and assists in the identification of places to study" (p. 209). It is the responsibility of the researcher to develop these relationships and to build rapport through trust and communication.

In preparation for this ethnography I spoke with many past Play Around the Work participants to learn about their experiences and perceptions of Thai culture. I also read several books on Thai culture and reports on development issues in Thailand, in order to familiarize myself with the overall environment I was working in. Upon arriving in Chiang Mai, my main focus was to gain entry and build rapport within the community. I visited all of the organizations to make initial contact and I also had follow-up meetings in order to discuss my research interests. At each organization, there were individuals who helped to answer questions and teach me about Thai culture. Furthermore, once I began volunteering at each organization on a regular basis, I had the opportunity to learn more each day. As will be discussed in the Findings Chapter, I worked closely with an interpreter/translator to conduct interviews. This individual was also able to act as a gatekeeper in order to teach me about the culture.

The third strategy that was considered was communication. Merriam (1998) states that a qualitative researcher must be a good communicator, which is a communicator who is able to empathize with respondents, establish rapport, ask good questions, and listen intently. It is empathy that is the foundation for building rapport. In addition, she states that a good communicator also looks and listens everywhere because communication is not always verbal. Therefore, as Berg (1995) states, communication becomes watching, listening, and learning. These three acts of communication become particularly important when individuals do not share a common cultural experience. In these situations (Bennett, 1998) states that it is important for researchers to develop intercultural communication processes based upon shared understandings.

I drew upon past experiences of intercultural communication (e.g. traveling in foreign countries, previous volunteer work in Bolivia, and an internship with a nongovernmental organization in Egypt) to help me in developing trusting communication processes. I also attended intercultural communication competency workshops that have helped me to become more comfortable in diverse settings. This learning was applied not only to cultural aspects of life in Thailand, but also to language. I endeavoured to learn basic communication, such as greetings and general conversation. I made an effort to practice (and learn) as often as possible and I was not afraid to make mistakes. I was also patient in my communication with others, acknowledging that I was the one who did not speak the national language. I spent time fostering my relationships with Thai staff members, many of whom I consider not only colleagues, but also friends. My close relationship at many of the organizations helped me to establish rapport built upon mutual levels of comfort and trust, which led the way for me to explore my research question.

Data Collection

The Qualitative Researcher as Bricoleur and Quilt Maker

Sparkes (1992) places the human being as interpreter at the centre of the research process and recognizes his or her role as an active participant. As the primary research tool, researchers themselves must find, identify, and collect the data; therefore, ethnographic fieldwork relies on the engagement of the self. Denzin and Lincoln (2000) describe this as being a bricoleur and quilt maker. Drawing on the works of Lévi-Strauss, Denzin and Lincoln depict the bricoleur as a do-it-yourself, Jack or Jill of all trades. They state, "The interpretive *bricoleur* produces a bricolage – that is, a pieced-together set of representations that are fitted to the specifics of a complex situation" (p. 4). While in the field, the bricoleur draws upon different tools, methods, and techniques throughout the process of data collection and interpretation. The choices are not always set in advance, because they may change depending upon the setting and context. Given the unknown nature of field research, the bricoleur needs to be adept at performing diverse tasks, such as interviewing, self-reflection, and introspection. Throughout this interactive research process, the bricoleur stitches together a quilt of interpretations.

Participant-Observer

While in the field, an ethnographer, as a bricoleur, draws upon different methods for data collection. A central method of an ethnographer is participant-observation, in which the ethnographer becomes involved in activities at the research site. Creswell (2005) states, "As a participant, you assume the role of an "inside" observer who actually engages in activities at the study site. At the same time that you are participating in activities, you record information" (p. 212). I believe that being a participant observer provided me with an opportunity to develop an appreciation for the experience. It challenged me to make the experience meaningful not only for myself, but also for all those who became a part of the overall process. My extensive fieldnotes and reflective journaling contained various observations that I took throughout the day. They consisted of a combination of the following: chronology of events; descriptions of settings, observations, and events; reflective notes; potential interview questions; potential interviewees; lessons learned; ongoing interpretations; and also personal thoughts and feelings. As an observing participant, reflexivity was important in order to understand that my observations were viewed through my own lenses. As a part of my journaling, I realized that "The process is never perfect. It is unfolding, incomplete. I learn as I go. I learn each day and apply my new understanding to the next" (Field Journal, June 21, 2005).

Data Collection Methods

Data collection methods consisted of fieldnotes and reflective journaling, personal communications, and in-depth semi-structured interviews. The particular location and interviewing format, such as informal discussion versus audio-recorded interview, was selected by the interviewee in order to account for cultural sensitivity and appropriateness. In preparation for interviews, I asked the Play Around the World student interviewees to complete a pre-interview activity (refer to Appendix C for the Pre-Interview Activity), which consisted of creating a timeline of their experience and also brainstorming words that represented their experience. The purpose was to give the students time to reflect and think about the topics. An interview schedule was also created for each of the semi-structured interviews conducted. The interview schedule served as a starting point and guide for the interviews; however, oftentimes, new questions or avenues for discussion emerged throughout the interviews and more specific follow-up questions were often posed for clarification of a topic. Interviews were viewed as a dynamic process and were influenced by observations, experiences, new interpretations, discussions, or feedback from community members.

The interview questions for the Play Around the World students (refer to Appendix D for the Interview Schedule for PAW Students) were a reflection of our experiences and discussions while volunteering in Thailand. The questions focused on learning more about the initial process of meeting with the Thai organizations, what the students considered PAW's role to be, what sustainability meant to them as a volunteer, the nature of the partnerships, the cultural experience, and their personal experience as a volunteer. Follow-up interviews (refer to Appendix E for the Follow-up Interview Schedule for PAW Students) were also conducted with the students from the Chiang Mai team at the end of the three-month volunteer period.

Semi-structured interviews were also conducted at five organizations in Chiang Mai that Play Around the World volunteered with (refer to Appendix F for the Interview Schedule for Thai Organizations). After completing the three-month volunteer period, I stayed for an additional two months to conduct interviews, which took place at the organizations. The interview schedule consisted of possible areas for discussion, including the process of working with Play Around the World, cultural differences, the idea of building partnerships, sustainability, and international development through sport. A focus group was also conducted with undergraduate students studying physical education at the Chiang Mai University. The general discussion topics included sport, physical activity and play in Thailand, the curriculum of their degree programs, gender differences in sport participation, adapted physical activity, and the future possibility of volunteering with students from Play Around the World.

Some interviewees were also key informants, teaching me about Thai culture, language, and customs, which were vital to my integration into their organizations. One characteristic of Thai culture that I learned about was that respect and politeness are held in high regard. With this in mind I became aware that the interviewees might be hesitant to be completely candid in their responses. I recognized that this might be a concern and addressed this issue with each of them, asking them to be as honest as possible in their responses, even if they were potentially negative towards their experience working with PAW. I believe that my relationship with them enabled me to garner open dialogue during our interviews.

It is important to note that an interpreter was hired and present at each interview. My interpreter was a graduate student in business administration from the Chiang Mai University and he not only translated for me, but also acted as a gatekeeper for many cultural issues. In meetings prior to the interviews, I explained my research study, discussed key vocabulary, and established a working relationship with him. It was important for me to establish a shared level of understanding and trust. During all interviews, I asked for a word-for-word translation if it was possible, rather than a summary or paraphrase. Although some of the interviewees spoke English proficiently, I felt that it was my responsibility to provide an interpreter at all times, in case they were more comfortable responding in Thai or wanted to ask for clarification.

During initial meetings with the organizations, I also asked for their feedback on my research question. Fletcher (2003) and Kemmis and McTaggart (2003) propose that in participatory-based community research, researchers can work with community organizations to explore ways to frame research questions for mutual benefit. Therefore, I reviewed my research question with all of the organizations to ensure that it served their interests as well as my own. The research question was well-received by all of the staff members whom I met with and they expressed support for the research study.

Informed Consent

This study received approval from the Faculty of Physical Education and Recreation Research Ethics Board on May 25, 2005 (refer to Appendix G for the Certificate of Ethics Approval). Prior to departing for Thailand, I fully disclosed my interest to conduct a critical ethnographic case study with the Play Around the World project manager, Jane Vallentyne. With her agreement, I approached the 2005 student team with my proposal, and with their support and informed consent I joined the team as a volunteer and participant-observer. I also fully disclosed my role both as a volunteer *and* a researcher with all of the organizations that PAW worked with. Free and informed consent was sought from the directors of five organizations in order to include them in the ethnography. Free and informed consent was also sought from all interviewees, which included the Play Around the World students and staff members from the five Thai organizations. Free and informed consent was also sought from two university professors and six undergraduate students who participated in a focus group. Information letters and consent forms were translated at the Chiang Mai University Language Institute so that prospective interviewees could be provided with an English and Thai version (Refer to

Appendices H.1 to H.4 for the English version of information letters and informed consent forms. Refer to I.1 to I.4 for the Thai versions).

It was fully disclosed to the directors of the organizations and all interviewees that they could withdraw from the study at any time, without any consequence, and all collected information, either from interviews and/or observations would be removed and destroyed by the researcher, upon request. It was also explained very clearly that a decision to withdraw from the study would not affect PAW's volunteer work at the organization. This situation did not occur.

All interviews were audio-recorded and later transcribed verbatim. All transcripts, journals, photos, and audio-recordings were locked and stored within the confines of my living arrangements in Thailand. As stated in my information letter, all data will be stored for a minimum of five years upon completion of the study, after which it will be destroyed. It was made clear that the results of the research study will be used towards a master's thesis, potential journal publication, and/or conference presentations. Permission was given by the Play Around the World students to use photographs with their images for research-related purposes. The directors of the organizations also gave permission to take photographs and to use them in reports or presentations related to this master's thesis. I was informed by the directors that in Thai society, parents give school directors the authority to make these types of decisions. Photographs will only be used for research-related presentations and will be used with respect and integrity for those whose images are portrayed.

All interviewees were very supportive of the research and gave consent to be named individually and as an organization. I believe that the mutual levels of trust that were established between myself, the Play Around the World students, and the Thai staff members, allowed me to openly discuss the issue of confidentiality. I was told by the interviewees that they felt as if they were a part of the research process, since we had all worked so closely together for three months. In order to honour their collaboration with this study and the partnerships that have been made with Play Around the World, I have used the actual names of the organizations and interviewees.

Sampling

Purposeful sampling was used in this research study. As stated by Patton (2002) "The logic and power of purposeful sampling lie in selecting *information-rich cases* for study in depth" (p. 230). I interviewed all seven Play Around the World volunteers to increase my understanding of their experiences in Thailand. They were all undergraduate students at the University of Alberta, six female and one male, ranging from 20-22 years of age. Two were studying in the area of elementary education, one was studying in the area of psychology, and four were studying in the area of physical education and recreation. I conducted interviews with students from the Chiang Mai team, of which I was a member, approximately halfway through the three-month experience and again at the very end, prior to their departure from Thailand. I conducted interviews with the Pattaya team at the end of their three-month volunteer period, prior to their departure from Thailand.

After the three months of volunteering were completed, I remained for the months of September and October, 2005 to conduct interviews with staff members from five of the organizations I had worked with. Snowball sampling, which is a form of purposeful sampling, was also used. For example, some of the interviewees suggested that I speak with two university professors, who in turn also suggested that I speak with a group of undergraduate students studying physical education. Therefore, there were 14 Thai interviewees, of which 10 were female and four were male. Also, there were six Thai undergraduate students who participated in a focus group, of which four were female and 2 were male. I did not ask for the ages of the Thai interviewees, as I did not feel that it was culturally appropriate, especially for individuals who were evidently my elder. In particular, respect for elders and seniority are Thai cultural values and in discussion with my interpreter, we did not feel comfortable asking for the ages of the interviewees.

The interviewees from the Thai organizations included directors, teachers, physical education teachers, and caregivers from three schools and two orphanages: Anusarnsunthorn School for the Deaf, Kawila Anukul School for Children with Intellectual Disabilities, The Northern School for the Blind, Huen Nam Jai Home, and Vieng Ping Home. Interviewees from these five organizations were approached to participate in the study because they were individuals we interacted with regularly each week and would be able to comment on the experience of working with Play Around the World. Several follow-up interviews were also conducted for further exploration of topics or clarification of responses.

Informal interviews were also conducted with two professors in the Department of Health and Physical Education at the Chiang Mai University. These professors permitted me to make a presentation to one of their undergraduate classes to recruit participants for a focus group. The focus group was completely voluntary and was conducted at the university.

Data Analysis

Analysis of the data was an on-going process, which was influenced by my experiences and reflections on the culture, the organizations, and the programs. In-depth data analysis was carried out upon completion of the interviews. Audio-recorded interviews were transcribed and I read through my fieldnotes and transcripts to familiarize myself with the data. I used the constant comparative method of data analysis, (Glaser & Strauss, 1967; Strauss & Corbin, 1998), which involved comparing one segment of data with another to determine similarities and differences; therefore, I continuously compared various discussions, events, and interview responses with each other. As I reviewed the findings, similar data were grouped together within a like dimension. I examined these dimensions for patterns, which eventually were grouped into themes that represented the student perspectives and the community perspectives of Play Around the World. The student and community perspectives were then examined in relation to each other.

Dissemination

While in Thailand, I transcribed the interviews and prepared a summary of the findings for each interviewee. I had each summary translated and with my interpreter/translator I returned for follow-up sessions with interviewees. At these meetings I provided the interviewees with the summary of the findings and asked for their feedback as to whether or not I had accurately interpreted their responses. A presentation was also held for the Play Around the World volunteers who were interviewed. These member-checking sessions allowed me to seek clarification, which was then recorded in my fieldnotes. A final summary of my thesis will be made available to all interviewees, via mail or email, upon request.

Criteria for Judging the Quality of Critical Research

Drawing on the work of Guba and Lincoln (1989), and Patton (2002) I will refer to three criteria to judge the quality of my research. The first is *trustworthiness*, which I conceptualize as consisting of both dependability and authenticity. The second is *triangulation* of data sources. The third is *praxis*.

First, Patton (2002) states that the trustworthiness of research is considered in relation to its dependability and authenticity. Dependability refers to following a systematic research process. Although I acknowledge that my research process unfolded alongside the experience, I also followed a planned procedure. As previously discussed, I approached the research study by building rapport and gaining entry to the Thai organizations. As a participant observer I kept detailed fieldnotes as well as a reflective journal. In addition, my academic advisor, Dr, Michael Mahon, visited with me in Chiang Mai, Thailand, approximately halfway through my three-month volunteer period. At this time I submitted to him sections of my journal and a report of my progress and we discussed plans for proceeding with the study. With regards to authenticity, Patton refers to a reflexive consciousness about one's own perspectives and those of other's. Therefore, I acknowledge that this research is based upon my own interpretations, situated in a specific point in time. I do not claim that I have given an 'objective' account of my experiences or that one exists. I am a part of this ethnography and my voice is infused throughout. It is written based upon my present worldview and understanding. Member-checking was a process of sharing my own interpretations of the Play Around the World experience with the interviewees, in order to provide them with an opportunity to provide feedback or clarification.

Second, I triangulated my data sources in order to capture, respect, and report multiple perspectives (Patton, 2002). In order to take a holistic approach to creating meaning and considering the part/whole relationship of my research question, I drew upon a number of sources of information, including a review of relevant literature. I considered the observations and reflections from my fieldnotes and journal, and I also referred to the information that I learned through personal communication with key informants. Lastly, through conducting interviews with Thai staff members, members of the community itself, and Play Around the World volunteers, I learned from the many perspectives that were available to me. My interpretations are a reflection of how meaning was created through our interactions with each other.

Third is praxis, a term used by Patton (2002) to refer to reflection and action. Reflection is the extent to which the research provides an enhanced and deepened understanding of the topic, both for the individuals involved and for others who read about the research. Action refers to the extent to which the research offers solutions to problems, provides suggestions for policy change or ways to improve practice, and ultimately, if it enables individuals to engage in action for their organization. I have endeavoured to address both of these issues, as I believe that it is very important for this research to highlight the need to link theory with practice. The Findings and Discussion Chapters focus on increasing awareness about the volunteers' and Thai staff members' perceptions on a variety of issues related to both Play Around the World and the sport for development movement. Realistic suggestions are offered, as well as implications for future practice and research.

The above three criteria have been used to guide and judge the quality of the research, which has the goal of creating understanding and also, advocating for action. My hope is that this research will play a role in raising consciousness and supporting action for change that will lead to more humanistic and participative approaches in sport for development.

Conclusion to the Methodology Chapter

Denzin and Lincoln (2000) state that the seventh moment of qualitative research, which is now, is concerned with moral discourse and asks the social sciences and the humanities to "…become sites for critical conversations about democracy, race, gender, class, nation-states, globalization, freedom, and community" (p. 3). These critical conversations call for more action and participatory-oriented research that is fitted to specific problems and particular situations. It is this critical element that influences my research and is of relevance for the field of international development, where issues of what *is 'development' and whose knowledge counts* are paramount. Rorty (1982) suggests that as human beings we have only two projects: to take responsibility for our continuing growth, and to contribute to solving the problems in our communities. In extending this sense of community to a global level, my humble hope is that this research has, in some way, made a contribution to Play Around the World, to the Thai organizations we have the privilege of working with, and ultimately to the field of sport for development.

CHAPTER FOUR – FINDINGS

INTRODUCTION TO THE FINDINGS CHAPTER

Context of the Ethnography ~ Volunteering in Chiang Mai with Play Around the World

In October 2004, I initiated discussions with Prof. Jane Vallentyne, the project manager for Play Around the World (PAW), and Dr. Mike Mahon, my academic advisor, to conduct an ethnography with PAW in Thailand. It was the first year for volunteers to be sent to the city of Chiang Mai, which created a unique opportunity to explore the process of building partnerships through sport and play. The program also provided me with the context to examine the concepts of culture and sustainability with regards to international sport programs. In November, I was selected to be a member of the team and by the New Year we were busy preparing for our trip by participating in various training, teambuilding, and fundraising activities.

The 2005 PAW Team consisted of eight volunteers, two student leaders, and one project manager. Prior to departing for Thailand, the team was divided into two groups, with four volunteers and one leader being sent either to Chiang Mai or Pattaya. Prof. Jane Vallentyne also accompanied the students to Thailand and visited both cities. Prof. Vallentyne and the two student leaders remained in Thailand with the team for approximately three weeks to assist with initial orientation to the cities.

In the months prior to departing for Thailand, I immersed myself in all activities, fully disclosing my intent to conduct research with the team and asking for their consent. This time period from January to the end of May allowed me to gain entry into the student group. All students were very receptive to my role as a participant-observer and fellow volunteer. In particular, I established a high level of trust and rapport with the other three volunteers whom I would be spending three months with in Chiang Mai. We spent a great deal of time together in training, as well as informal social time outside of the university. Upon arriving in Thailand we grew even closer as a team, spending our days together volunteering, as well as sharing two dormitory – style rooms between the four of us; rotating roommates every few weeks.

In Chiang Mai we immediately began making new contacts with various Thai organizations. I kept extensive fieldnotes, marking my observations, discussions, and questions. I also reflected upon these fieldnotes in a daily journal. Many of my thoughts and experiences from this journal have become a part of this chapter; thus, I acknowledge that I am personally written into this research. Being a volunteer helped me to rea[illegible] the importance of the Play Around the World student experience. I became very interested in learning more about *how* the volunteers *experienced* Play Around the World; hence, the first section of this chapter focuses on my interviews with the other volunteers. I conducted interviews with the three Chiang Mai volunteers and I also conducted interviews with the four volunteers in Pattaya. Throughout this chapter the PAW team members are often referred to as 'the volunteers' or 'the students,' and as I was also a volunteer, I inherently include myself when I refer to the group either as 'we' or 'they.'

The second section of this chapter focuses on my interviews with staff members from the organizations we volunteered with. In setting up our projects, many individuals helped us to learn more about the organizations, city, Thai culture, and language. These individuals were valuable gatekeepers who continued to help me to gain entry into the research sites. Throughout the three months, we volunteered at seven different organizations. My experience working with five organizations is included in this ethnography. The decision to include an organization was based upon the time spent at each place and the level of interaction and rapport that I had with staff. Each organization gave informed consent to be included in the research and to be identified by name. I am very appreciative of the level of support and encouragement that I received from each organization. As is culturally appropriate, the directors of the organizations were the individuals that gave permission to include observations of staff members and children in my research.

FINDINGS CHAPTER – SECTION A

Introduction to Student Perspectives

The advantage of actually *being* a volunteer was that I was able to gain insight into the student perspective. After arriving in Thailand I quickly realized that I couldn't solely examine the PAW experience from a Thai community perspective. My observations, interactions, and discussions with the other students led to an additional research objective, which was to understand *how the student volunteers experienced participating in the PAW program*. Each individual contributed to the entire group dynamic; therefore, the PAW experience was a shared experience with certain commonalities. These are represented by four themes: a) Building Partnerships Through Play, b) Transformative Learning, c) Communication, and d) Sustainability. However, as each individual is unique, with different backgrounds, personalities, and traits, there are also differences in how PAW was experienced. These individual responses are also noted throughout the chapter.

Interviews with the Chiang Mai volunteers were conducted approximately halfway into the practicum and then again at the very end. Interviews with the Pattaya team were conducted at the end of the three months. This section on student perspectives is divided into four themes. Firstly, Building Partnerships Through Play consists of two sub-themes: fostering reciprocal relationships and discovering PAW's purpose. Secondly, Transformative Learning consists of two sub-themes: experiential learning and cultural awareness. Thirdly, Communication discusses the process of confronting and navigating the language barrier. Fourthly, Sustainability discusses ideas of what sustainability means and if it is achievable.

BUILDING PARTNERSHIPS THROUGH PLAY – *Do You Think We Could Help?*

The Play Around the World experience is based upon the partnerships that develop between the team of University of Alberta students and the Thai organizations. A different group of students are sent to Thailand each year, which means that the partnerships are essentially renewed annually. This results in a dynamic process of (re)building partnerships and is influenced by past relationships and current understanding of what Play Around the World represents. Once we arrived in Thailand we began the process of initiating relationships, establishing rapport, and creating our volunteer positions. During this time we were also faced with many questions, such as what is Play Around the World, what is our role as volunteers, and what are we trying to achieve? Therefore, a prominent theme of the student experience was learning about the idea of partnerships and the process of Building Partnerships Through Play. This theme consists of two sub-themes: a) Fostering Reciprocal Relationships, and b) Discovering PAW's Purpose.

Fostering Reciprocal Relationships – It's like a Two-way Street

Each PAW team had one leader who was a volunteer in Thailand during the previous summer. The leader's responsibility in Thailand was to orient the team with the city, contact organizations, and guide students through the process of establishing their volunteer work schedules. As it was the first year for PAW to send a team to Chiang Mai, the team members themselves were more involved with the process of finding and contacting organizations than in Pattaya, where the volunteers were returning to many organizations. This provided a unique situation in Chiang Mai to observe how relationships were built during PAW's first three months in the city. This process of fostering relationships will be discussed with regards to initiating and maintaining the relationships and the concept of reciprocity.

Initiating and Maintaining the Relationships

During the previous summer, Prof. Jane Vallentyne had made contact with three different government schools that were all interested in having volunteers come to work with them. Therefore, when the team arrived in Chiang Mai there were already three possible organizations: a school for children who are blind, a school for children who are deaf, and a school for children with intellectual disabilities. With this as a starting point, the volunteers also decided to seek out other organizations. Four additional orphanages were found through word of mouth and internet searches. Initial contact with the organizations usually consisted of a phone call or a visit by two or three PAW team members. During this contact a brief description of PAW would be given and if the organization was interested, a second meeting would be scheduled with the entire team. During this meeting the volunteers introduced themselves, gave details of their interests and background, and then with the Thai staff (i.e. directors, physical education teachers, care givers, etc.) ideas for programming were established. Oftentimes, we relied on one of the staff to be able to speak English and translate when necessary.

The volunteers began at the schools by observing physical education classes and morning physical activity sessions. At the orphanages, we began by making a couple visits to observe the children's daily routines and activities. The volunteers felt that this was an important step because it gave them time to learn more about how the organizations worked, what the children usually did, and what was culturally appropriate.

The latter was of particular importance to the volunteers, who all felt that they needed to have a better understanding of the culture before they could start any programs.

After approximately three weeks the volunteers had a full schedule and were running programs at all the organizations. They felt that they had a good approach for developing their programs, trying to make sure they asked what was wanted or needed, rather than solely imposing ideas. For example, when describing the process, Jenny stated:

> I really like how we approached it. We didn't say we're from Canada, we have all these innovative ideas about play and we're going to help you improve your quality of play. It was more like we're from Canada, we have some ideas about play, do you think we could help? I like that. So, it made it more of a collaborative effort and then slowly we got more involved.

The volunteers felt that the organizations were very receptive towards them and were willing to accommodate them into their schedules. Volunteers from the Pattaya team described a similar, if not shortened, version of the initiating process. They expressed that it went very quickly because PAW had worked with all of the organizations, except for one, in previous years. As a result, instead of explaining what PAW was about they were able to go straight to scheduling. Both teams felt that they were well-received, but they faced some challenges when they asked what the organizations wanted or needed them to do. Therefore, the process of initiating the relationship was fairly straightforward, but there were challenges to maintaining and/or furthering the relationships with staff.

The first challenge was the language barrier. Many of the directors at the organizations spoke English and if not, an English speaking staff member was called over to help during initial meetings; however, once programs began these teachers were not always available. The language barrier inhibited the extent to which PAW volunteers and teachers were able to discuss ideas, explain activities, and provide feedback to one another. When discussing the language barrier, Jenny said:

> I don't think it's as collaborative as we had hoped and I think a lot of that has to do with the communication barrier because we can't freely bounce ideas off of each other and learn from each other very much. I think that has been a huge obstacle and I think if we can improve on that then we can improve Play Around the World a lot.

The volunteers felt that language was a significant barrier because it limited the extent to which they were able to effectively collaborate with Thai staff. Although the volunteers felt that they were able to find other ways to communicate and build upon their relationships with the staff, they acknowledged that it was one of the biggest obstacles. The language barrier continued to be a challenge the volunteers faced and will be discussed in further detail in the communication theme.

The second challenge to maintaining the relationships with staff was the staff's level of involvement. In some situations the teachers were present with them, helping to explain activities, translate instructions, participate, and also lead. However, this did not always occur, as is exemplified by two of the volunteers:

> …there's not really teacher involvement. I mean, we just run the class by ourselves…there's never really that debriefing" (Julie).

> …we don't have any teachers with us. They just send us the kids. The staff doesn't speak almost any English and we just kind of do whatever we want and bring the kids back" (Julia)

The students recognized that there were many possible reasons for the varying levels of staff involvement. They considered that oftentimes there weren't any staff members available to be with them. Also, they presupposed that their lack of Thai language skills made it uncomfortable for non-English speaking staff to try to work or collaborate with them. In general, the volunteers felt happy with the relationships they were able to foster and considered many of the staff to be their friends, but they would have also liked to work more closely with them.

The Concept of Reciprocity

Despite some of the challenges, the volunteers sometimes described their relationship with the organizations as mutually beneficial. The volunteers felt that they were able to come to Thailand to give of their time, energy, and ideas, but they also knew that they would be able to receive a great deal in return, such as experience working with children, overseas travel, and an opportunity to learn about a different culture. When describing the ways in which the relationship benefited both parties, Kim drew upon the image of a two-way street.

> It's a two-way street. We'll bring our ideas and our equipment, resources, plans, and stuff and bring it to the projects…They'll give us ideas that work well with the kids. Basically we've learned all or most of our Thai from half of these projects. The teachers help us out with most of the projects. They help us explain the concept of what we're doing. So, it's like a two-way street where we're working together to give more opportunities to the kids.

The example of a two way street illustrates how the volunteers were trying to work together with the organizations. The volunteers also described their relationship with various Thai staff members as one with a great deal of sharing.

> I see it as a sharing, learning type of thing. I described it to one of the teachers as this and she agreed. That's what she kind of thought of it as. We're sharing. Share knowledge. Expertise between each other…They have that desire to know some of the things that we have, and we learn from what they have (Monique).

> I just find that this has definitely been more of an interaction where we share with other people and they share with us. Everything we do is sharing because every time we learn new words and learn new cultural differences and learn new names, we're sharing things. Every time we offer different things from our own culture,

> from our own experiences we share…I feel that everything we do is constantly sharing (Julia).

The concept of reciprocity was viewed as a two way street and referred to as sharing; however, the volunteers also felt that the reality of the situation was not always completely balanced. Although the volunteers acknowledged that they had expectations of what they would gain from volunteering in Thailand, they were surprised at how much they actually took away from the experience. The volunteers felt that as a student experience they were able to benefit in many ways from their relationships with the organizations, staff, and children. Kim summarized this by stating:

> I don't want to come across as being selfish, but sometimes I think that as PAW volunteers we give these kids opportunities, but these kids without realizing it give us the experience. They're giving us the learning experience, the cultural experience, the new friendships, just everything that I didn't expect. I expected to give and give and help and it was just amazing to see how much you can get back.

The volunteers went to Thailand with the expectation that they were going to *give* and to *help*, but they walked away with the feeling that they received much more than they were able to give. Julia and Phil both commented on this realization.

> I actually think that we probably leave with more than we came here with and so while we give and give to all these places…I feel like I have probably gained more than they have in the process (Julia).

> I think that what PAW brings to a community is pretty minimal to what the PAW volunteers receive in terms of the experience…Relative to what we as students receive in terms of the experiential education, it's pretty minimal (Phil).

Without diminishing their own efforts at the organizations, the volunteers were appreciative of what they were able to gain. They believed that they were able to give a lot, but also receive a lot in return. Throughout the three months in Thailand the students became more aware of this aspect of the relationship.

Another aspect of the relationship that the volunteers commented on was the perception that they were put in a privileged position. The volunteers felt that they were treated with a great deal of respect, and were oftentimes viewed as teachers or professionals rather than students. They were often given a lot of freedom when developing their programs and were allowed to try any type of activity they chose. The volunteers felt that this could be for a number of reasons, including Thai culture or just the novelty of having a new group come in to share ideas. For example, Monique stated:

> I don't know if it's in Thai culture, respect wise, like you're a guest here so you can come here and do what you would like to do. I don't know if it's something like that or just that they really would like to see different things going on. I think

> it's more that they're just really polite and I think for them they don't want to say no or question something…Or it could be that they really like other people coming in to do stuff.

Regardless of the source, all the volunteers commented on this sense of privilege. While reflecting on the cause, Phil offered a different explanation. He commented on the concept of power hierarchies in the relationships between the volunteers and the Thai staff. He felt that the volunteers were often looked upon as experts, which made them feel uncomfortable because in reality the volunteers came to Thailand with very little knowledge of what was culturally appropriate in terms of play, sport, and recreation. When asked about why he felt the volunteers were treated as experts, Phil replied:

> I think it's a lot to do with power hierarchies that have existed for a long time between Europeans and non-Europeans and believing that the West is more educated, they know more, and they know how to do things better. So coming from the West and coming from an institution of higher learning from the West, I think that it's a starting point before they even meet us.

The volunteers did not formally discuss the existence of power hierarchies at any of the organizations. The sense of privilege was sometimes discussed within the team and was articulated in response to questions during interviews, but it was not viewed as a complete barrier to fostering relationships. The volunteers were mindful of the potential power hierarchies, but did not feel that they were able to address them during their time in Thailand.

The Play Around the World experience was based upon the relationships that were fostered between the volunteers and individuals from the Thai organizations. For Pattaya, the process was initiated for a sixth time since it was a new group of students volunteering in the city. Although the students faced some challenges in fostering relationships, they attempted to find ways to overcome them. As they continued through this process they began to learn more about PAW's purpose. Thus, the second sub-theme of Building Partnerships Through Play is Discovering Paw's Purpose.

Discovering PAW's Purpose – Creating Opportunities to Play

The volunteers felt that discovering PAW's purpose was an unfolding process. Prior to arriving in Thailand our knowledge of the program consisted of reports and anecdotes passed on by Prof. Jane Vallentyne and previous students. It was from these descriptions that we formed our early understanding of what PAW was working towards and decided if we wanted to be a part of the experience. When asked about their initial motivation to volunteer with the program the students responded that they had a desire to provide play opportunities to underprivileged children, to contribute to the quality of life of children, to make connections with children, to give of their time, and to share their skills. Although the students were clear about their motivation to volunteer, they often found that it was difficult to articulate what they believed to be their purpose or role. As a result, we had many group discussions about this topic, which also led to interview questions that focused on discovering PAW's purpose. Over the course of the summer, three common responses emerged: providing play opportunities, sharing ideas, and making connections with children.

The most prevalent response shared amongst the volunteers was that they provided opportunities for children to play. They felt that other goals, such as achieving sustainable programs and collaboration with staff were not as defined, but the volunteers were clear that they felt they were providing different play opportunities that may not have existed without them because of a lack of time or resources. The students felt that their role as volunteers was to provide children who were underprivileged with opportunities that they might not otherwise have, and ultimately, to promote children's play. The volunteers made the observation that some of the children did not have many opportunities to play and they found a sense of purpose in providing this for them. For example, Kim stated:

> I'd say we're bringing kids the opportunity to play and to do sports and to just have that time to be a kid. A lot of kids here I don't think have that time. They go home and they work and they do their chores and they just don't have that time to play and don't have the toys or the resources, or the equipment to just play…I think it gives them the opportunity just to be a kid and to play and laugh and learn and just have fun.

In addition to providing play opportunities, the volunteers felt that they were sharing ideas with the children and staff. By planning and leading their own activities, the volunteers felt that they were able to introduce new ideas for play and games. The volunteers believed that they introduced different activities and also different ways of facilitating children's play time, such as free play. They also felt that the staff would be able to learn from these ideas and to see the different types of activities that the children enjoyed. For example, Julie stated:

> I think our role is to run fun and exciting programs for the children, but also to show the teachers or directors or whoever we're teaching it to, that the children like to play and what things work for certain people…I remember one of the teachers coming and saying that she likes to watch our obstacle courses because it helps first to see what stimulates certain children and that we could give her a way to look into the activity rather than always being the one running the activity, and so our role is to provide those types of opportunities for them to learn and observe how their children can play.

Although the volunteers felt that they were able to share ideas, they also considered how they were limited by their short-term stay and the language barrier. With this in mind, the volunteers also described themselves as helpers. They felt that they were able to share ideas, but realistically, they said their biggest impact might be bringing something in addition to the regular routine of the organizations – fresh energy and the novelty of something (e.g. parachute, Frisbee, skipping rope, etc.) or someone new.

The third purpose that the volunteers described was making connections with children. The students felt that they had a unique role from other volunteer groups because of their specific focus on play. This focus on play allowed them to connect with the children in ways that they might not otherwise have been able to. For example, they were able to spend time with children during structured and unstructured play time, they were able to play with all children regardless of gender, socioeconomic status, and ability level, and they were able to spend time with some children in their home environment. The volunteers felt that by coming to Thailand they gave their affection to children who may not receive a lot of one on one attention and encouraged everyone to participate in activities. Ultimately, the volunteers felt that they were able to make connections with children and hopefully provide them with some happy experiences. When discussing her experience in making connections with children, Monique stated:

> The kids who see us four times a week, they are more comfortable when we come up and joke around and you can give them a hug if you want to. I think that's really cool…in the end it's if they have a big smile on their face at the end of the night, or at the end of the day, then hopefully we did something good. One of the things that has been the most rewarding has been making connections with the kids.

Overall, the volunteers felt that their purpose was multifaceted, based upon the needs of the organizations and what they believed themselves to be able to offer. Despite the challenge of questioning the importance of their contributions, many of the volunteers felt reaffirmed of their presence by the smiles and laughter of the children. They drew upon the warm reception they received and put forth their efforts to provide an assortment of play opportunities.

Building Partnerships Through Play is a theme that is represented by the process of fostering reciprocal relationships with Thai organizations and discovering PAW's purpose. The volunteers felt that they had an inclusive approach to initiating relationships; however, they faced some challenges to maintaining them, such as the language barrier and varying levels of staff involvement. They also felt that they were able to receive more from the experience than they were able to give. This brought to the forefront the concept of reciprocity and the power hierarchies that may exist in the partnership. It was important for the students to identify what they were able to give and they discovered that their purpose in coming to Thailand was to provide play opportunities, share ideas, and make connections with children.

TRANSFORMATIVE LEARNING – *University* can *be a Life-Changing Experience!*

A prominent theme that emerged in the students' responses was that Play Around the World provided an opportunity for significant learning – learning that changed the way they thought about themselves and the world. The theme of transformative learning represents the formal and informal education that students received while participating in the program, and more specifically, while volunteering in Thailand. The volunteers felt that PAW was not only an academic practicum, but also a personal experience that was meaningful both individually and collectively. The learning did not take place all at once, but rather was a result of the entire experience. The team of students reflected upon the learning on their own and through discussion with each other. Our interviews together revealed two sub-themes for the transformative learning that took place: a) experiential learning, and b) global education.

Experiential Learning – Thinking Further than the Book

As a participant-observer I was able to fully immerse myself as a *Play Around the World* volunteer. This involved approximately five months of training and fundraising, followed by three months of living in Chiang Mai, sharing a room with fellow students, and volunteering with seven organizations. My interviews, observations, and fieldnotes provided me with an understanding of how the students *learned from actually living the experience*. Three common areas of learning emerged from our discussions: personal growth, putting theory into practice, and learning about the importance of play.

Play Around the World was described as being highly meaningful with opportunities to increase one's self-awareness and personal growth. It was the first time for many of the students to either travel or volunteer overseas, which resulted in various challenges, from leaving behind their regular routines and surroundings, to learning how to work with others both within the PAW team and with the Thai organizations. The students shared their personal feelings towards volunteering with PAW. These responses revealed that they believed the program contributed to their personal growth by providing them with new challenges and experiences: new challenges that helped them to learn about themselves, and new experiences that helped them to gain different perspectives on the world. Jenny articulated these aspects of the learning experience by stating:

> I've been thinking it's probably one of the best learning experiences I've ever had. Like, I'm just reflecting on how much, how many new perspectives I've gained about different things…Just being challenged, learning about my strengths and things like that. Being put in new situations you have to learn about

> yourself… The more challenges someone faces, the more they learn about themselves…finding out more about my strengths or more about what I need to strengthen.

The volunteers felt that it was sometimes difficult to express their thoughts on how the experience had affected them; however, they were all in agreement that PAW was an once-in-a-lifetime opportunity that had a major impact upon their lives. Monique expressed this when she said:

> For me, [PAW] is a life changing or life altering experience. It's not just a word…it can be whatever you want it to be. It can be just a volunteer experience, it could be for someone a travel experience, and for someone it could be like a life-changing experience.

The personal growth experienced by the volunteers also extended into their academic studies. PAW was described as allowing students to gain actual knowledge and experience relevant to their professional interests. The hands-on experience working with children allowed them to think critically about what they were learning at university and how they could apply that knowledge in the future. Essentially, the students were able to take the theories and concepts from their coursework at university, think about how they applied in various situations, and put them into practice. PAW was described as going beyond traditional classroom learning, which was seen as very valuable by the students. For example, Julie stated:

> It's a great opportunity for the students to get out there and either get hands on experience in their field or to get new experiences…It challenges people to think further than the book and that's very important for growth in anyone. It's a good opportunity to grow as a person and to see something in another community.

Volunteering also provided students with a variety of learning environments. For example, students worked and played with children of all ages, from infants to adolescents, in school and residential settings, and of varying levels of ability. In addition, each student entered into the PAW team with different experiences and areas of academic focus; therefore, this provided each individual with an opportunity to gain exposure to different disciplines in the fields of sport, play, and physical activity. This was viewed as an advantage by the students, and enhanced their overall learning environment. For example, Monique expressed that she increased her interest in the adapted area, while Phil was able to think more about the role of sport in an international context.

> I think I'll be more interested in the adapted area. I think that within that I'll be looking at a lot more in leadership and play therapy and I think a lot more of cross-cultural [awareness] (Monique).

> I was interested in kind of looking at sport and its role in an international context and what kind of role sport can play and so being able to experience it has kind of

> allowed me to think about it in its actual application versus kind of theoretical background" (Phil).

The importance of play is a specific example of where theory was put into practice. As students studying in the areas of physical education, elementary education, and child psychology, most members of the 2005 team had been exposed to the study of play and child development; however, it was through their PAW experience that they felt they learned more about this topic. Through interacting with children in various settings and observing the ways in which they played, the students were able to share their thoughts on the importance of play. Play was seen as an opportunity for children to freely express themselves – to discover themselves. It was also believed that play contributed to the self-growth of children, helping them to learn about their environment and the people around them. Jenny and Julia articulated these beliefs in the benefits of play.

> …I've learned a lot in terms of play. Like about what it is, how important it is…it's just amazing, like seeing how much the kids can express themselves. It's really great…What I think play brings to children is a chance to express themselves in different ways and by expressing themselves they are just able to be free and release whatever energy comes to them (Jenny).

> Well, I think that play helps kids explore different aspects of their environment and it helps them understand what's going on around them and understand how they can interact with the environment. So that helps them develop and grow.

> They keep learning. And also, I think that play works a lot on social skills because most of the times they play with each other or play with other people (Julia).

The PAW experience provided students with an opportunity to experientially learn about themselves, their academic areas of interest, and the importance of play in a child's life. Their active learning was reinforced by the fact that they were fully immersed in the experience of volunteering in Thailand, and as such, they felt it could only be understood by those who had actually experienced it. As Monique stated, "I think you can talk about it, but I don't think anyone totally, truly understands except those who went, because a lot of the times it was just so incredible and just so different." This quote exemplifies the experiential nature of the PAW experience and the unique individual learning that took place for each student.

Global Education – The Impact of being *and* volunteering *in Thailand*

The second sub-theme of transformative learning is global education. Our travel time from Edmonton, Alberta to Chiang Mai, Thailand took approximately thirty hours. As we flew over the Pacific Ocean, crossing thirteen time zones, our journey finally became real to us. As a group of young Canadian university students we were ready to learn about another culture, not only by physically *being* in another country, but by *volunteering* in another country. For most volunteers the distinction was quite important as it opened doors beyond merely visiting tourist destinations in Thailand, to truly interacting with Thai people on a daily basis. Two common responses emerged when discussing the cultural experience: cultural awareness and confronting ethnocentricity.

Cultural Awareness

There were several motivating factors contributing to each student's decision to volunteer with PAW; however, a prominent commonality amongst the team was to learn about Thai culture. It was the first time in Thailand for each of the volunteers and everyone had his or her own perception of what it was going to be like. Hearing stories from previous PAW volunteers undoubtedly influenced expectations of what it would be like and a major part of the adjustment process was to experience the communities and organizations firsthand. An important step (and possibly precursor) to learning more about the culture was to identify any existing ideas about what to expect, and in particular, what it would be like to volunteer in a 'developing country.' One of the first realizations for the Chiang Mai team was that many of the government organizations were well established, with a higher number of staff and resources than originally expected. Prior to leaving for Thailand the team had a preconceived notion that all of the organizations would be very basic, lacking the necessities to run play programs for children. This perception changed after visiting three government-run schools in Chiang Mai. For example, Jenny and Julie both commented on the ways in which their expectations differed from what was actual reality.

> I just remember the school was a lot different from what I thought it would be like…because I had expected them not to have very good facilities, not very good equipment, not very many opportunities, maybe I even sort of expected teachers, there not to be as many staff and not the quality of staff that they have. Then I

> realized that it's a really good school and then seeing that they have art, they have computers, they have [occupational therapy], they've got that playground (Jenny).

> I thought it would be completely different actually. I kind of pictured it as more, almost like we were working with, more in the slums a bit…I just thought that a lot of places wouldn't have as many resources as they actually do and that's why it's completely different from what I expected (Julie).

Although some organizations had more access to resources than anticipated, the volunteers still worked with population groups with low socioeconomic status and felt that the experience helped them to learn more about poverty. As Kim stated, "…it's not like looking in a magazine and seeing poverty and thinking that's really hard and oh, that's tough and you feel for the people, but you don't know them so you don't have kind of a connection. Volunteering in the community allowed the volunteers to increase their own awareness of the living conditions of many individuals and the realities of economic inequality, while also challenging their own perceptions of a 'developing country.'

The volunteers reflected upon several other observations, which also led to increased cultural awareness. Oftentimes, these observations were made during visits to organizations, while watching teachers and students interact, and would result in feelings of confusion or frustration. When these situations occurred, group discussions would follow, in order to think critically about what was happening and to identify assumptions that may have been placed on observations. Predominant observations made by the volunteers were on teaching approaches, gender norms, and play.

The first observation made was the differences in teaching approaches. Throughout the three months there were opportunities to observe staff members interacting with children, which would occasionally lead to discussion on different teaching approaches. It was sometimes observed that teachers had a very formal relationship with students, giving orders, or physically managing them in various activities. In particular, there were observed differences between what was considered the 'Canadian' and 'Thai' teaching approaches for students with disabilities. This one story, retold by Jenny, demonstrates the physical nature of teaching that was observed.

> So we had to do rolling on the mats. So there was this long mat and each kid took turns, rolled along and then the other kid would go. So some of these kids aren't physically developed and mentally developed and it takes them longer to do it or maybe they can't do it on their own so the teachers were literally, like grab them, like one teacher by the arms, one teacher by the legs and they're rolling this kid and a lot of the times it didn't look very enjoyable for the kid and I just remember thinking what's the good in doing that because the kid isn't gaining gross motor skills or anything, they're just being thrown around (Jenny).

Some of the volunteers also commented on the times that they saw children pulled into line, pulled into a standing position, or physically guided through activities because the teachers felt the children were not able to do it on their own. The students commented that they made this observation most often at the school for children with intellectual disabilities. For example, Monique stated:

> Sometimes it seems quick for them to say this child has a low I.Q. or certain times we have tried to run games and maybe it doesn't go how it's supposed to and that's ok, and we communicate to [the teachers] that's a part of learning, but teachers come up right away and say the children don't understand, they're slow, trying to tell us again they're slow…Sometimes it's frustrating, always being told they're slow, they don't understand, they don't get it.

The differences in teaching approaches and general classroom management sometimes resulted in feelings of frustration amongst the volunteers. Group discussion often ensued, particularly after the above incidences. This provided students with an opportunity to discuss the observed disparities and to challenge their thoughts surrounding issues of what they had been taught as the 'right way' versus an acceptance of cultural differences. Although the volunteers mentioned that they sought to understand these differences, they did not always find the answers. It is important to note that the volunteers also made observations of similarities in teaching approaches.

The second observation made was on differences in gender norms. The volunteers commented on how they observed differences in the ways that boys and girls were treated by teachers, in the types of opportunities made available to each gender group, and in the types of activities that each gender generally participated in. These gender differences were often experienced by the volunteers while they were running their programs. For example, they said that sometimes the girls would either decline participation in their activities or participate, but to a lesser extent than the boys.

The observed differences in gender norms were often compared with the volunteers' own experiences in Canada and raised the issue of equality. For some of the volunteers, their Canadian perspective led them to feel that there was not truly equality for women and girls. For example, Julie stated:

> Like the whole women's roles, it's not what I'm used to. Even the equality. I don't think there's a lot of that here. I don't know for sure how it actually goes, but from what I've seen there are a lot of girls in dresses and traditional dress.

Other volunteers attempted to understand these differences in relation to Thai culture. Although they did not fully understand the gender norms in Thailand, they recognized that the observed differences, such as dress and participation in sports, were influenced by the culture. However, the volunteers still felt conflicted as to how they should approach the situation. In particular, the volunteers did not know if they should encourage boys and girls to participate together.

> One thing that we have found is here, everywhere we go boys and girls are separate…I would say that the biggest [difference] that we questioned is whether or not we should be putting them together if they're always separate and is our way more right, more acceptable than the way that goes on here, or should we just accept that they're going to do things separately and program our games and stuff around that (Julia).

> The girls don't participate in much physical activity at all, which is frustrating for the PAW group and I guess those gender roles are culturally the norm…I can see PAW playing a role in creating an environment where that might not be necessarily thrown away, but just questioned…I'm not too sure…if that would be culturally unacceptable to create an environment where girls participated with boys in more activities (Phil).

The third observation made was on differences in children's play. The volunteers had the opportunity to watch children engage in various play activities, both during structured class time, as well as free time. One observation was that children often had less equipment and toys to use during their play times, but were able to take advantage of what they had available to them. The volunteers' journal entries often consisted of reports on games that they learned from the children, such as *dodge-ball* played with a thong instead of a ball or table tennis played on a regular table, with thongs lined up as a net. The volunteers also observed that children seemed to engage in play that would be considered very *rough and tumble*. For example, the children often ran around in the fields chasing each other or pretending to hit and kick each other. While at first this was seen as quite aggressive and might not be acceptable play in Canada, the volunteers stated that they realized the children were indeed playing and not fighting.

In addition to the rough and tumble play, volunteers commented that they observed children playing in ways that they probably would not be allowed to in Canada. For example, Tricia came to realize that an environment that is not typically considered a play space because of safety concerns could be made into one if children were given the freedom to do so.

> I think one example would be when we came to one of the orphanages there was a bunch of kids walking along this fence that had barbed wire on it, and it was maybe six feet off the ground or whatever and I was (gasp) you know, and they're all playing in puddles in the middle of the street…coming from that to now seeing it as wow, that puddle's like a cool play environment and looking at it so much differently.

The volunteers broadened their own definition of play through the process of observing children at play, and providing free play opportunities. They came to realize that children could play in many different ways and they felt that children could often find a way to play even if they did not have toys or equipment. Overall, the volunteers learned many new games and made some observations about differences in play, but they did not feel they could truly comment on play in a Thai context. This was due chiefly to the language barrier that prevented them from being able to communicate with children and teachers. The language barrier will be further discussed in the communication section. The volunteers felt that it would have been beneficial to be able to discuss play and child development more openly, in order to gain a better cultural understanding of it. They felt that having a deeper understanding of play in Thai culture was important.

Confronting Ethnocentricity – Curiosity before Judgement

The PAW experience provided students with opportunities to learn about Thai culture and tradition. The entire experience was comprised of their daily routines: trying new foods at various restaurants and street vendors, riding song taews (local transportation) to projects around the city, making friends with neighbours, watching people on the street, shopping at the market…the list goes on. The volunteer work exposed them to different ways of working with children and challenged them to think about their own cultural sensitivity with regards to activities, communication, attitudes, and working with children. When speaking about the ways PAW contributed to their own global education the volunteers felt the experience helped them to gain new perspectives and to become more open-minded about cultural differences. The experience exposed them to a different way of living and pushed them to think critically about how they viewed the world. Essentially, the experience helped the students to confront their own ethnocentricity and to become more open-minded about cultural differences. Monique expressed this when she said:

> I think I'll go back [to Canada] even more open-minded than I would have thought. I've always thought of myself as pretty open-minded and open to different ideas or different ways of doing things, but after you work in a different country you really see that things are done differently…I think that the experience will kind of open my eyes up and really mature me a little bit more. I knew it was going to open my eyes and kind of change some things, but I didn't think it would as much as I think it has.

The volunteers felt that instead of making judgements about the differences, they began to ask more questions in order to understand why things might be done in a certain way. Jenny even felt that she started to think twice about some of the things that he had been taught.

> I just love learning about new cultures, new perspectives on different things…I've learned about the world, about poverty, the conditions some people live in, about cultural differences. I've definitely thought twice about some of the things that I have learned…Seeing another method being implemented, then I think, oh well, that's not what I was taught, but what would the benefits be of doing it this way versus what I've been taught?

The volunteers said that a key step in learning about ethnocentricity was trying to understand how coming from a Canadian culture could influence interpretations of Thai culture. The volunteers expressed that it was important to have an awareness of cultural assumptions and a willingness to challenge them. The experience highlighted the importance of not being judgemental, but instead being self-aware and reflective. When asked to reflect upon his own cultural learning, Phil answered:

> I guess just always be ready to question yourself. Like why things are done the way they are and not making assumptions on where those actions or behaviours are coming from…and constantly being self-aware of where your values and

> beliefs are coming from versus theirs…just trying best to understand the context and the situation that the children and the community members are living in so that what you do is relevant to their lives.

This cultural experience provided volunteers with opportunities to discuss and debate questions such as *is our way the right way*, *what are the ways we are imposing our assumptions*, and *how are we influencing culture by being here*? The volunteers said that they discussed these questions with each other, but they did not reach any conclusive answers. For example, they did not know whether or not to impose their beliefs that girls and boys should participate together. In the end, the volunteers accepted that it was not their place to influence culture, but that it was difficult since they were volunteers from Canada. They felt that it was very important to continue questioning these issues and discussing them as a group.

Through dialogue with one another, mentorship from the leaders, and guided journaling questions, the volunteers began to think more critically about global issues and their impact as foreign volunteers working in Thailand. The volunteers expressed that their global education was enhanced by reflecting upon these issues on a regular basis. They learned that it was important to ask questions in order to increase their own understanding before passing judgment; hence, PAW's motto, *curiosity before judgment*, took on a deeper meaning.

Transformative Learning is a theme that is represented by the experiential learning and global education that results from participating in the PAW program. The students felt that they were able to grow personally by experiencing new challenges.

PAW provided them with the opportunity to put into practice the theories that they were studying in their university courses and to learn more about the importance of play. The students believed that the cultural experience enabled them to learn more about teaching approaches, gender norms, and play differences in Thailand; however, they acknowledged that they needed to learn more in order to have a deeper understanding of these issues in a Thai cultural context. The volunteers felt that the global education they received has provided them with new perspectives and has helped them to become more open-minded about the world.

COMMUNICATION – *Confronting and Navigating the Language Barrier*

The Thai language is the official language of Thailand and is spoken by the majority of the population. While attempting to learn the language, we realized that there were two major linguistic challenges: first, the Thai language is tonal and second, it uses a script entirely unlike that of the English alphabet. Prior to leaving Canada we made an effort to learn as much as possible, memorizing terms such as *hello*, *thank you*, *my name is*, and *I'm pleased to meet you*. Once in Thailand, we also learned many words necessary to lead games with children, such as *stop, go, fast slow, run, jump, circle,* and *line up*. While this vocabulary was more than we needed as average tourists, we still felt that our limited knowledge of the language habitually became a barrier when communicating with those whom we were working with. The dialogue around communication became so pervasive throughout discussions and interviews that it emerged as one of the themes representing the volunteers' experience. This theme will be discussed in terms of the students' experience confronting the language barrier and finding ways to navigate around it.

Confronting the Language Barrier – Trapped in a Bubble

The volunteers were unanimous in identifying the language barrier as a significant challenge when working with staff and children. They felt that the language barrier was often the cause of miscommunication or a lack of communication. They first confronted the challenges of the language barrier when they met with representatives from the organizations to discuss potential work opportunities. They felt that it was sometimes difficult to clearly explain their purpose as a group, and also to clearly understand the type of work that the organizations were hoping they could do. There was a lot of uncertainty surrounding their role and the ways in which they were going to work together. When discussing the early challenges of facing the language barrier, Jenny reflected upon her feelings towards one of the projects.

> I just don't really understand our role there yet, because I don't know what the school wants from us. Like if they want the kids to just have fun and do a little bit of gymnastics or if they want this very intense gymnastics program where they're going to be great athletes. I think there's just miscommunication or lack of communication with the school about what our purpose is.

Some of these obstacles were slowly ironed out as the weeks progressed; however, some challenges continued throughout the three months while the volunteers implemented their programs. Various words were used during interviews to describe the feelings the volunteers experienced when facing these challenges: *confused*, *overwhelmed*, and *frustrated*; the latter being the most prevalent. The volunteers felt that the language barrier made it difficult to express themselves to the Thai staff, and for them to understand each other. Two metaphors were used by Julie and Julia to represent how the challenges of the language barrier made them feel.

> I felt like a little box in a big box. I felt so small. It was frustrating because as soon as you hit that block you feel frustrated because you don't quite understand why they don't understand you, and you have to really think about how you can shorten your sentences and use the simplest words for them because someone will understand what we thought and meant to say. I get so overwhelmed (Julie).

> I've found it very difficult to not be able to speak to people and not be able to understand what people are saying…it means that we sort of live in our own little bubble because we can't understand anything…lots of times I think we're not even fully aware of what's going on (Julia).

These images capture the essence of how the volunteers felt when they were not able to communicate effectively with others. In addition to the language barrier resulting in feelings of frustration, some of the volunteers also felt a sense of accountability for being in Thailand, but not being able to speak the language. Phil expressed having feelings of guilt over not being able to speak Thai. He felt that there needed to be shared responsibility for communication.

> I feel kind of guilty that we always just speak English…they can't speak their native tongue to us and it's always them who are compromising in terms of language and then also occasionally apologizing for their bad English, but it should be us apologizing because we don't speak any Thai.

This sense of responsibility was shared by other volunteers as well. Many of the volunteers stated that they had expected some of the Thai staff to be able to speak English, but after arriving in Thailand they realized this had been their own assumption. Although many of the staff did speak some English (generally at a higher level than the volunteers' Thai), the volunteers felt that it was a reality check that they were in a different country and could not speak the language.

The experience of working with a language barrier was a unique challenge for the volunteers. They relied heavily on those who could speak English to help them in the process of creating programs and establishing a work schedule. As the summer progressed they also depended on these same individuals to help them in running programs by translating instructions to children. This occasionally restricted what they were able to do and also challenged them to think creatively about the types of activities they could lead with limited language. This process helped them to become more flexible and comfortable with the language barrier; however, it also revealed the difficulties involved with building relationships with children and staff who did not speak English.

The volunteers expressed that in order to work towards collaboration with staff there needed to be better communication. An ideal relationship was described as one where everyone felt comfortable asking questions, sharing concerns, and being involved with what was happening. The volunteers felt that they could have been more effective if they had been able to communicate clearly with each individual. This would have allowed them to learn more about Thai culture and to freely share ideas with one another. However, the presence of the language barrier resulted in the volunteers working more closely with certain individuals who were able to speak English, and not at all with those who did not. Therefore, the language barrier limited the level of involvement and interaction with staff members at the various organizations. The volunteers felt that by improving communication they would have been able to involve all of the teachers and directors in what they were doing. This would have allowed them to exchange ideas and to collaborate with one another. For example, Julie stated:

> To have better communication with some of the places, probably with all of the places would be ideal…To have the teachers or the directors to be more involved in what we do…and to ask questions as to why we're doing something or if they have a different way to do it then we can collaborate their ideas with our ideas and move forward with that to build better programs.

The volunteers also felt that improved communication could contribute towards the sustainability of the programs because it would allow them to explain the activities they were doing and why they felt it was important to provide those opportunities for the children. With regards to sustainability, Julia said:

> I think that if we could have better communication, I think that would be huge towards making things more sustainable and allowing or showing teachers how we view those things like giving kids those opportunities because we can't even explain that at this point in time.

In addition to limiting their interaction with staff, the language barrier also affected the volunteers' ability to build closer relationships with the children and youth they were working with. This was described as being challenging and at times disheartening, because the volunteers felt very close with the children; however, in reality, they did not know very much about them personally. During an interview, Phil shared the difficulties he experienced with the language barrier at an orphanage.

> The most frustrating thing for me, in terms of language is specifically at the orphanage and with the relationships that you build with some of the youth that you're able to give more one-on-one time to, is not being able to talk about their experience living as an orphan or growing up and going to school in the kind of situation they're living in and that kind of stuff. And it would be a lot of help to them and to me as well just to be able to talk about that kind of stuff.

In this situation, the language barrier constrained Phil's ability to understand the situation of some of the youth he spent time with at an orphanage. This experience highlighted a difficulty faced by many of the volunteers. Even though they felt connected with the children through play, they would have appreciated the ability to converse with them and to develop deeper relationships with them.

Navigating the Language Barrier – Language through Demonstration

Although the language barrier was a source of frustration, the volunteers felt that it was a reality of a short-term volunteer experience. When asked about suggestions to improve communication they said it would have been helpful to learn more Thai before coming to Thailand, but agreed that becoming fluent was highly unlikely; therefore, many said that having an interpreter, at least for the initial meetings, would have been very useful. This would have allowed the organizations to clearly explain what they were expecting and the volunteers would have been able to share what they were able to offer. Despite the lack of an interpreter, the volunteers were still able to confront the language barrier and find ways to navigate around it to the best of their ability.

The language barrier was a source of frustration for the volunteers, but it did not have a completely negative impact on the student experience. It was acknowledged that language was a limitation, but facing the challenge and learning ways to navigate around the barrier resulted in a lot of growth for the volunteers and they felt it was a part of the cultural experience. They were able to learn basic phrases in Thai, which helped to set them apart from other foreigners. This was appreciated by many staff members and children. They were also able to speak and teach English to others. This language exchange created opportunities for further interaction and helped the volunteers to make connections with individuals. The volunteers felt that over time they were able to find ways to communicate. In particular, they learned the importance of non-verbal language, such as gestures and facial expressions. For example, Kim felt that she learned a language through demonstration.

> The language I think that I've learned when I was here is not even the Thai language. It's like a quiet language. It's like a language through demonstration. It's a language through emotions. It's a language through seeing, through feeling…that kind of a language where I can't understand the kids, but just through a smile or just playing or sounds we can still communicate.

The volunteers felt that they were able to learn from the difficulties and frustration of trying to communicate in order to think creatively to find common understanding with those whom they were working with. The process was not perfect; however, the volunteers felt that they were still able to make friendly, respectful connections. They also found ways to communicate non-verbally, aided by the context of sport, play, and physical activity, where they were able to speak through the language of movement.

Communication is a theme that is represented by the students' experiences in confronting and navigating the language barrier. The volunteers expressed that the language barrier often resulted in feelings of frustration, particularly as it limited their ability to collaborate with staff and to build closer relationships with staff and children. They felt that communication should have been a shared responsibility and suggested that an interpreter would have been very helpful, especially for initial meetings with the organizations. The volunteers also learned a lot from the existence of the language barrier. They learned an appreciation for another language and they were able to engage in a language exchange, which helped them to make a connection with some staff members. The volunteers also felt that they were able to find ways to communicate non-verbally, such as through demonstration. The experience allowed them to discover a silent language of movement.

SUSTAINABILITY – *Making a (lasting?) Impact*

Play Around the World aims to provide sustainable play programs to various organizations in Thailand. The issue of sustainability was explained during PAW training as creating lasting programs and opportunities that could be continued by Thai staff members after PAW volunteers returned to Canada. For this reason, the volunteers were encouraged to work as closely with staff as possible. Although the general concept of sustainability was recognized by the volunteers as being important, they sometimes found it difficult to explain. Therefore, sustainability was a topic of discussion that emerged quite frequently. It was during the time when they began planning and implementing their programs that the complexity of sustainability became more apparent. It was also during this time that thoughts on what it meant, if it could be achieved, and how it could be achieved began to develop. Therefore, the concept of sustainability became a significant theme in their experience. This theme is represented by what sustainability meant to the PAW volunteers and the strategies they felt were needed in order for it to be achieved.

The volunteers' first response with regards to the concept of sustainability was often that it meant a continuation of the activities themselves. The volunteers felt that sustainability could be achieved if the teachers and children remembered the activities they had introduced and continued to play them on their own. For example, Julie stated that sustainability meant:

> …for the children to be able to remember at least one or two games or activities we led and to continue playing or doing those activities when we leave…Or even the teachers, for them to pick up on a few games that they felt were really beneficial to the children.

However, the volunteers also admitted that due to a lack of resources and staff it was unlikely their programs would continue after they left for Canada. With this in mind the idea of sustainability was also extended to include if the teachers believed there was any benefit in the types of activities that were presented and if they continued to provide similar opportunities after the volunteers left. In this way sustainability was not just understood as the continuation of the actual activities, but an appreciation for those activities and a shared understanding of their benefits for the children. Therefore, the volunteers' understanding of sustainability was not limited to specific programs, but included providing those types of programs and opportunities for children. For example, Julia stated:

> I think that PAW's eventually trying to achieve a point where even once we leave [the organizations] still continue to allow just free play that isn't present at the moment…more sustainability would entail when we leave they continue to play those games or they continue to not necessarily play the games that we have

brought in, but to continue to let kids come outside and play for an hour, even once a week outside.

The majority of responses concerning sustainability were centered on the idea of Thai organizations continuing the activities and opportunities that Play Around the World provided to the children. With this shared understanding amongst the volunteers, discussion often led to questions of whether or not PAW was actually working towards sustainability and what was needed in order to work towards achieving it. It was recognized that it was not a simple process and that there were many challenges ahead if sustainability was realistically going to be achieved. The volunteers felt that in order for PAW programs to be sustainable there needed to be increased collaboration with the staff, consistency with the partnership between PAW and Thai organizations, and a deeper understanding of the needs of the organizations.

One of the first challenges to sustainability was the level of collaboration between PAW volunteers and Thai staff. With the language barrier limiting communication, it was difficult for the volunteers to fully explain their role and the activities they were doing. This often resulted in reduced interaction with Thai staff. The volunteers felt that their programs would not be sustainable if they ran them in isolation. At times they were very frustrated with the lack of collaboration with staff because they believed that sustainability could be achieved through increased involvement and improved communication. Thus, the volunteers believed that collaboration and communication were needed in order to achieve sustainability. During an interview, Tricia offered up practical solutions that would help to address these issues.

> I think we need translated letters or information packets of what we're trying to do…I think we need feedback throughout the summer, at the end of the summer and we need those translated. So, possibly a translator to be there…we need to be available for questions, we need to be available for discussion, and they need to maybe take part in some of those things.

A second challenge identified by the volunteers was the inconsistency of the partnership, or in other words the short time frame of their stay in Thailand. The students volunteer during three months of their summer holiday. This creates an annual partnership with Thai organizations that is bound by a short time constraint. The volunteers shared that the short amount of time had various consequences: it affected the time they had to learn the language, culture, and local needs; and it limited the connections that could be made with the children and staff. Additionally, with limited international volunteer experience, the students did not always feel that they had the skills needed to work towards sustainable programs. These difficulties were highlighted during an interview with Phil, who stated:

> It's hard to focus on sustainability when it is a three month period. We are foreigners who don't speak the language, we are transient, as in we won't be coming back, and we don't fully understand the local needs and problems. So, it's hard to try to focus on building PAW into sustainable programs when it is

> students participating and for many it's their first overseas experience. So, I'm not too sure how that can be achieved.

With time as an obstacle towards achieving sustainability, three possible solutions were proposed in order to compensate for the short amount of time actually spent in Thailand. The first was to establish connections with the organizations throughout the year in order to keep the partnerships current. For example, Julia stated:

> I think it's also important to establish connections with [the organizations] over the year, the nine months that we're not in Thailand, because lots of the places I think sort of forget what we've done and that we've been here and so continuing those relationships throughout the year I think would be an important thing.

The volunteers felt that continuing the relationships would also enable PAW to provide updates to the various organizations in Thailand, and vice versa, for the organizations to share about their current needs and interests in having PAW return.

The second suggestion to address the short time frame was to gather as much information as possible from each year in order to pass it on to future volunteers. It was felt that this would help to create more continuity for PAW. For example, all students are required to complete a project as a part of their practicum and Tricia was motivated to focus her project on PAW's potential sustainability in Pattaya.

> I'm making a book that lists the project, the contacts, what they are, what their mission statements are, what the purpose of PAW was at each organization, and [I'm] trying to set up meetings with the contact people for feedback on what happened this year and what they're expecting for next year and then writing down those things so that next year's group has that to pick up from…so, little things like that. You know, we're going to have to start doing smaller and smaller things to sustain that or something's going to have to change for the sustainability side of it to start taking place.

The third suggestion that was discussed amongst the students was to increase the time spent at each organization. For example, in Chiang Mai there were seven different organizations the volunteers went to and it was suggested that instead of going to each project once a week, volunteers could enhance the connections made at each organization if they spent more time at fewer places. Julie was one volunteer who put forth this recommendation.

> You could also work at a few [projects] and just, you know, go to that one place five times a week…I think it would be better instead of hopping around to each place once a week. That's what I would recommend because then the kids will get to know you a bit better. [They will be] more comfortable with you, more open with you.

These three suggestions were made in order to address the inconsistency of the partnership between PAW and the Thai organizations. The volunteers drew upon their experience in Thailand in order to develop these ideas and increase the likelihood of sustainability.

The third challenge to sustainability identified by the volunteers was the lack of understanding of the organizations and their needs. This recognized that understanding the goals of the organizations and developing programs to meet those goals was needed before sustainability could be achieved. Essentially, the volunteers felt that the organizations must believe in the programs and see them as important if they were going to sustain them; however, as Phil pointed out, this would only happen if the programs were culturally relevant and were developed as local initiatives.

> I guess sustainability is not as simple as if we leave, it continues, but more that if the projects we engage in are appropriate and culturally relevant enough such that the community can find enough support to keep it going and wants it to happen, versus an international organization wanting it to happen. More grassroots kind of support for local initiatives I see as more sustainable.

This challenge to sustainability highlights the importance of having shared goals between PAW volunteers and Thai organizations. A community or organization must believe in the importance of a program before it can be sustainable and carried on without external help.

Overall, the volunteers felt that PAW is not yet able to achieve sustainable programs, when sustainability is defined as an organization being able to continue programs after the PAW volunteers return to Canada. They felt that sustainability was an important goal; however, there were challenges that must be overcome before it could be realized. They observed small steps being achieved such as staff and students remembering volunteers from previous years, organizations welcoming the PAW team back each summer, and children remembering games and activities introduced by previous groups. They felt that in the future, PAW will need to build upon these accomplishments in order to achieve sustainability.

The theme of Sustainability is represented by the volunteers' understanding of sustainability and the strategies they felt would lead towards more sustainable programs. The volunteers felt that sustainability was a continuation of programs they had introduced or a lasting belief in the importance of providing similar play opportunities. The volunteers believed that their programs were not yet sustainable due to a lack of collaboration with staff or a lack of resources that would enable organizations to continue the activities after they left. The responses indicated that there needed to be more collaboration with staff, more consistency in the partnership, and an increased understanding of the organizations' needs. The volunteers suggested that establishing connections throughout the year, gathering information for future volunteers, and spending more time at each project could be strategies for achieving sustainability.

Conclusion to Section A of the Findings Chapter – Student Perspectives

Section A of the findings chapter focuses on the interviews that were conducted with the 2005 PAW volunteers. These semi-structured interviews helped me to gain insight into the students' experiences during three months of volunteer work with various organizations in the cities of Chiang Mai and Pattaya. As a volunteer and a participant-observer in Chiang Mai, I can relate to the experiences of the other students and my voice is reflected in these findings, which were represented by four themes: a) Building Partnerships Through Play, b) Transformative Learning, c) Communication, and d) Sustainability. These student perspectives highlight the nature of the relationships between PAW volunteers and Thai staff members, the experiential and cultural learning that occurs for the students, the experience of working with a language barrier, and issues that affect the sustainability of PAW's programs in Thailand.

FINDINGS CHAPTER – Section B

Introduction to Community Perspectives

As a participant-observer, I spent three months volunteering with various organizations in Chiang Mai. During this time I helped plan and facilitate play programs for children and established rapport with Thai staff members. This time allowed me to engage in many informal discussions about various topics, including the organizations, Thai culture, and the children. On a daily basis, I took fieldnotes and kept a detailed journal of my observations, discussions, and questions. I used these notes to guide the interviews I would later conduct.

This section on community perspectives is divided into three themes. Each theme is represented by two sub-themes. Firstly, Community Perceptions of PAW consists of PAW's perceived role and the cross-cultural experience of working with the volunteers. Secondly, Lessons in Play and Disability consists of discussion on the two concepts of play and disability in Thailand. Thirdly, Building Partnerships Through Play consists of discussion on the idea of sharing knowledge and the concept of sustainability.

COMMUNITY PERCEPTIONS OF PAW – *A Good Way to Share New Ideas*

I was very interested to interview the individuals we worked with to find out what they actually thought about Play Around the World. We attempted to ask for their feedback throughout the three months, but it wasn't until my interviews that I had an opportunity to fully discuss their perceptions of PAW. In particular, I was interested in learning more about what they saw as our role within their organizations and how they felt about working with a volunteer group of students from Canada. As it was the first year for PAW to work with these organizations, the interviewees often commented on how they did not know exactly what to expect from us, but after the three months they had a clearer picture of who we were, what we were able to offer, and what it was like to work with us. Their responses are represented by two sub-themes: a) Perceptions of PAW's Role, and b) Cultural Exchange.

Perceptions of PAW's Role – The Children Want to Play With You

Prior to volunteering, all of the organizations had a basic understanding of what Play Around the World offered. Based upon the information from the PAW pamphlet, initial meetings, or both, there was an expectation that PAW could help with physical education classes and plan activities during the children's free time. When I asked more specific questions with regards to what was observed, the responses centered on how PAW introduced new ideas, or new ways of doing old activities. In particular, the teachers at the schools felt that it was very helpful to be able to learn new types of activities and different ways to lead physical education classes that were fun for the children. Two of the physical education teachers commented on how PAW introduced new activities to the children and staff.

> Everybody loves the activities. [PAW] gives a new pattern of activity. That's very helpful…I want you to share everything you want to share because your ideas are different things than the students have seen before (Kan).

> We are happy that [PAW] comes to work here too, because the staff here can learn new ideas and new activities…I think your activities are very good and this is a good way to share about new ideas (Doi).

Similarly, one of the staff from Huen Nam Jai Home commented on the new activities that PAW introduced to the children.

> [The children] respond and enjoy in anything that you bring, like the parachute. All your activities I think is quite new for the kids, like to play with the parachute…All your activities is new for the kids so they will be excited. They want to play with you and enjoy (Geng).

The Thai staff also acknowledged PAW's focus on play, sport, and physical activity. The observation was made that in addition to trying to plan fun activities, the volunteers also tried to plan activities where the children could learn and grow. Physical activities were seen as contributing to the health of the children, creative free play activities helped to develop their minds, and the interaction with one another provided a chance to build social relationships. Therefore, there was also a perception that PAW's role was to promote the development of children. For example, Rangsima commented on how PAW's activities contributed to the physical health of the children, while Geng believed that many of the creative activities helped to develop their minds.

> I think your group is about developing the students about their health and their spare time for fun. I think you came to help the students about their health…It is a very important thing to help with the development of disability students and to help about balancing and about the muscle of the students (Rangsima).

> When I see you play with the kids I saw that you just play with what the kids create. You not be the leader or direct. All your activities for the kids and the other activities with the handicrafts, it make the kids to develop their minds, their thinking. They can create anything, any style on their own (Geng).

In addition to focusing on children's development, the staff also appreciated that PAW was dedicated to volunteering with organizations that worked with specific populations of children, such as children with disabilities and children living in orphanages. The directors and teachers expressed that they were grateful that PAW would come to volunteer with the schools for children with disabilities, rather than at other schools. The teachers appreciated that the volunteers had a special interest in working with 'disability students' and tried to help them to develop physically, emotionally, and socially. They also felt that by volunteering at the 'disability schools' PAW helped to raise community awareness and reduce discrimination.

The staff welcomed the opportunity to work together with the volunteers and to observe different ways of engaging the students. They also shared that they had very few volunteers in the past and that their schools often lacked resources, such as equipment and staff. This was a particular concern for the physical education teachers from the disability schools. For example, one physical education teacher stated:

> [The students] need more stuff and more activities because nobody cares and nobody wants to help with the disability schools. So now this school only has one

> teacher for ten students and that's not enough. I want more staff to help and give them activities (Kan).

Responses from staff members at the orphanages were also thankful for the opportunities that the volunteers provided for their children. The children had many duties from the time they woke up in the early morning, until after they returned from school and completed their homework. Their free time activities were often interspersed between their chores and they did not always have regular activities planned. After spending some time at the orphanages I realized that all of the children shared responsibilities for running the household. Waking up early in the morning they would clean, prepare breakfast, eat, clean the dishes, and get ready for school. Upon returning from school the children would sweep, do laundry, and help prepare their evening meal. After eating and cleaning the dishes the children would usually do their homework and have some free time before going to sleep. As volunteers, we would plan evening and weekend activities for the children and we were told that these were appreciated, not just for the activities themselves, but for our desire to spend time with the children. For example, we were told by one caregiver, "…when [the children] have someone who comes to help them, I think it makes them feel like they are not the homeless. They still have other people who are interested, who care for them, who love them" (Geng). Therefore, PAW's role was also seen as giving of time to children.

The responses indicated that the perceived role of PAW was to share ideas, focus on child development, and bring time and energy to population groups with limited access to resources. The staff members observed that the volunteers tried to introduce fun activities, and ultimately, they offered play opportunities for the children. With an understanding of the staff's perceptions of PAW and what it could offer, I was also interested to learn more about what it was like for them to work with the volunteers. The responses I received are represented in the second sub-theme of cultural exchange.

Cultural Exchange – Exchanging Language, Culture, the Way to Live, Food, Anything…

The experience of working with PAW was referred to quite positively by interviewees. Staff appreciated that the volunteers were punctual and always prepared to lead the students in a variety of activities. In addition to these general comments, many responses focused on the cross-cultural aspects of the relationship. Respect and politeness were discussed as very important virtues in Thai culture and the staff felt that any foreign volunteers coming to work in Thailand should know about local customs. In particular, dressing appropriately and greeting others were important cultural customs to learn. An observation was made that foreign tourists did not always abide by Thai customs and the staff appreciated that the PAW volunteers made an effort to learn about their culture. For example, after learning that full-length pants and a sleeved sport shirt were acceptable dress for physical education teachers, we immediately purchased an appropriate 'uniform' that we could wear to all of the schools. We also learned how to 'wai' or greet others respectfully and took on this custom as quickly as possible. We were told that this effort helped us to be welcomed into the school.

A great deal of cultural learning took place with the organizations, either through discussion with staff or as we facilitated programs. As a result, the interaction between the PAW volunteers and the staff was described in terms of a cultural exchange. It was an opportunity for the volunteers and staff to learn more about each other's country, culture, language, and ideas on working with children. When discussing the cross-cultural relationship, the director of the Northern School for the Blind stated:

> It means that my organization learns from the volunteers about the knowledge or culture of Canadians. I think it's good because now it's global. The world is very narrow and they should learn from each other because we should open ourselves to know how people in different cultures work and then it allows us to adapt ourselves…I think it's good to have the different nations to work with us, to learn from each other, because I think you can learn from us too (Pikul).

Similarly, Geng from Huen Nam Jai Home described the relationship as a cultural exchange.

> I think for foreigners from the other countries to come to Thailand it's like exchanging the culture. It's like exchanging the language, the culture, the way to live, the food, anything. I think for me it's very nice and I think for most of the projects for the kids to have the foreigners to help in any project it opens up…because as I told you it's like exchanging.

Although the staff felt that there was a good opportunity for exchange, the cross-cultural experience also resulted in challenges. The largest challenge or difficulty expressed by the staff was the language barrier between themselves and the PAW volunteers. There was some hesitancy to mention this during interviews; however, after ensuring interviewees that I was open to hearing (and in fact wanted to hear) all aspects of their experience they shared that the language was the largest difficulty they faced.

Some interviewees indicated that the language barrier sometimes led to misunderstanding between the staff and the PAW volunteers. This usually occurred if we were trying to communicate something to staff who did not speak English very well. As a result, our interaction with non-English speaking staff was limited, since most of us only spoke various words in Thai. We were able to greet non-English speaking Thai staff, and also communicate with them through demonstration, but we were not able to converse with them in the same way that we did with others. For example, with certain staff members we were able to tell them about ourselves, the different places in the city we had visited, and our interest in working with children; however, with other staff members we could not establish this type of rapport.

Although the language barrier was an accepted reality, it remained an obstacle in many situations. For example, Vieng Ping was an orphanage where the majority of the staff did not speak English. The director, who was very proficient in speaking English, expressed her concern with the language barrier because she could not always be present to translate for the caretakers.

> Our caretakers, normally they cannot speak well in English so it's a little bit that I'm worried. If I am there it's ok, but I cannot stand there every time, so when I leave them with the activities with the foreign volunteer, they seem a little bit worried (Wiyada).

When I asked the director to elaborate on this, she told me that in the past there had been misunderstandings between her staff and foreign volunteers. She said that the language barrier was a difficulty for some of her staff members because they were not able to provide direction for the volunteers, answer questions, or provide clarification for certain activities. I was also told that the language barrier had caused some complicated situations in the past when foreign volunteers appeared to question the way staff members were interacting with the children, but the staff members were not able to discuss the matter in English. At this time I was also reminded that as volunteers our place was not to question staff members or how things were carried out at the orphanage.

I had the opportunity to interview one of the caretakers at the orphanage and I discussed the issue of communication with her. The caretaker was a staff member that the volunteers worked with on a regular basis. She was often with the children while we were running our programs and activities. She elaborated on the difficulties of the language barrier, by stating:

> There needs to be Thai speaking volunteers for the programs to run smoothly and to continue smoothly. I was uncomfortable to communicate to the children what we were going to do and also to keep it running smoothly. There needs to be at least one person who can speak Thai. Most staff cannot speak any English…The staff do want to join with the activity, but they are afraid to do the wrong thing (Rungthip).

This caretaker mentioned that she appreciated that PAW volunteers came to play with the children; however, she also felt it was important to share the challenges associated with the language barrier. During our interview she expressed similar concerns as the director. She enjoyed working with the volunteers, but was worried about the inability to communicate with each other.

The majority of the interviewees acknowledged that there were occasions when there was confusion over scheduling or when providing instructions to activities, but they felt the volunteers were very flexible when dealing with this. There was agreement that since most of their interactions involved explaining activities, there was usually a way to get the message across, such as through demonstration. They also felt that there were other ways to communicate, whether it was through body language, simple words in English and Thai, or finding someone who was able to interpret; however, this process usually took extra time and effort.

The interviewees offered three main suggestions in order to address the language barrier. The first suggestion was to learn more Thai words that would help when playing with the children. One of the interviewees suggested that it would be helpful to learn words associated with organizing activities, but also words for organizing and disciplining the children, when necessary. The second suggestion was to incorporate a language seminar at the beginning of the three months in order to exchange languages with staff. This would provide an opportunity for the volunteers to learn Thai and the staff to learn English. The third suggestion was to have a translator present with the team of volunteers. This would allow for actual discussion and exchange of ideas and would not put any pressure on the non-English speaking staff.

The staff felt that the language barrier was the one of the obstacles to working with PAW volunteers. For most, generally those who were able to communicate in English, it did not result in a negative experience; however, it was a greater challenge for some of the interviewees. The language barrier was a central feature of the cross-cultural experience and the staff members believed that it should be addressed in the future.

Community Perceptions of PAW is a theme that is represented by the two sub-themes of the perceived role of PAW and the cultural exchange involved with the Canadian volunteers. The interviewees felt that PAW was able to share new ideas, focus on child development, and bring their time and energy to children who did not always have a lot of opportunity to play, particularly, children with disabilities and children living in orphanages. The cultural exchange was an act of sharing of cultural customs. The largest challenge confronted by the staff members was the language barrier, which could possibly be overcome in the future by following the three suggestions offered by the interviewees.

LESSONS IN PLAY AND DISABILITY – *Playing Around the World…In Thailand*

As the name implies, the primary focus of Play Around the World is *play*. Following a very broad definition of play, we as volunteers often ran physical education classes, physical activity sessions, play days, and after-school / weekend activities. The activities themselves varied greatly, including team sports, games, arts and crafts, and free play. However, we also tried to observe the ways in which children played and the ways play was facilitated for them. Our observations and discussions with others often led us to learn more about Thai games. Many times, we joined in, the children showing both patience and enthusiasm. I can readily recall my attempts at playing *sepak takraw* the first day at the 'school for the deaf.' Despite my miss-hits into the net or out of the court, I had a great time and the children seemed to really enjoy teaching me about one of their most popular sports. My observations and experiences at the various organizations raised my interest in the role of sport and play in Thai culture. Moreover, by teaching physical education classes at the schools many questions about the concept of disability also arose. This theme represents the learning that took place with regards to these topics, and is divided into two sub-themes: a) Learning about Play, and b) Learning about Disability.

Learning about Play in Thailand – From Rope Jumping to Kickboxing

The interviews conducted with teachers and staff helped me to learn more about play in Thailand. When asked about this topic, play was often referred to either as different sports or games. Organized sports, such as football (referred to as soccer in North America) were pursuits that could often continue into adulthood. Games referred to less organized activities that children engaged in, such as marbles and rope jumping. Therefore, play was most often referred to as the activities of children. It was not only fun to be able to participate in all of these activities, such as seeing how high I could vault my body and legs over an elastic rope, but also interesting to learn about how they were viewed by the interviewees.

Play time was often a time for children to occupy themselves, interact with their peers, and have a break from their daily responsibilities. Most play time was available to children when they returned from school, prior to eating and working on homework. It was generally seen as a way for children to have fun and be happy. At the schools, children were often seen playing table tennis, sepak takraw, or kicking a ball around in between classes. Organized play time generally consisted of physical education at school. Sport was a fundamental component of the physical education curriculum of the three schools where we volunteered. The teachers stated that the curriculum was set by national guidelines; however, some variations existed depending on the school. Teachers typically focused on one sport, depending on the grade level of each class, and there was an emphasis placed on skill acquisition. For example, we volunteered with a primary class teaching gymnastics, a fifth level class teaching football, and a sixth level class teaching track and field events. At the various schools, each class of approximately eight to ten students had one hour of physical education each week.

The interviewees indicated that physical activity had become more of a prominent issue in Thailand. One interviewee mentioned that in recent years the government had promoted physical activity through a 'yellow t-shirt' campaign, where every morning children put on a yellow t-shirt and exercised together. These types of activities were believed to be beneficial to children because they taught them about health and exercise.

When asked about sport, the interviewees responded that it was viewed positively in Thai culture. In addition to general health, sport had an important role of teaching students skills, which helped with their physical and mental development. They were able to practice different skills through sports and learn about strategies of how to win. One physical education teacher described sport as very important because, "…sport can teach the students to know how to be a good winner and a good loser and to have the spirit of players" (Kan). Students received the opportunity to demonstrate this 'spirit of players' each year when the school organized a sport day. On sport day, students were divided into teams and competed against each other in various sports. I was able to attend two sport days while in Chiang Mai and after participating in the events, I was very interested to learn more about how the day was viewed by the other teachers. Many of the teachers felt that it was important because the students had fun participating and it raised school spirit. Kan stated:

> Sport day is the way to getting to know the quality of physical education and the important thing for the sport day is just to want the students to know about unity…Also, it's the way that deaf students can show off their skill and also relax at the same time. They don't want to study the whole day, they just want more and more activities (Kan)

School sport days gave students an opportunity to participate in sport and to demonstrate their skill. Likewise, there was also a focus on developing sport skills in younger children. The director of Vieng Ping Home discussed an annual sports festival managed by the private sector and sponsored by the government. At the regional festival, children aged three to five competed in various events consisting of sport skills, such as shooting a basketball through a hoop. The children who finished in the top three went to Bangkok to compete at the national level. This event was viewed as fun and exciting for the children, as well as important for the home because it showed that the children were receiving opportunities to play and develop their skill.

I also asked interviewees about the traditional sports played in Thailand. The physical education teachers responded that both traditional and international sports were played at school; however, the focus was generally placed on international sports.

Popular sports at the schools included football, basketball, table tennis, pétanque, and goal ball. The main traditional sport that was taught and played in physical education class was sepak takraw. Thai boxing or Muay Thai was another popular traditional sport; however, it was not often taught in physical education class.

Interviewees responded that there were numerous traditional or local games played in Thailand. Most of these games were generally played by children and were not taught in physical education classes. Examples of these games included spinning tops, marbles, rope jumping, hand games, dodging games, and jacks. Traditionally, the equipment for these games could be improvised or gathered locally using natural materials, such as stones, wood, and shells. These traditional sports and games were viewed as a part of Thai culture. The games were referred to more as pastimes, whereas sepak takraw and Muay Thai were sports and national symbols. Interviewees did not express any concern with the continuation or preservation of these sports.

Another aspect of play that I asked about was if males and females participate together and in the same types of activities. I received varying answers to this topic of questions. In a focus group with physical education students studying at the Chiang Mai University, I was informed that males and females did not separate; however, they would have different evaluation criteria for sports. For example, in basketball, males would be required to make ten out of ten successful shots for full marks, whereas females would only require eight out of ten for full marks. Kan, a physical education teacher at one of the schools also informed me that males and females did not separate and they both participated in the same activities; however, they had to be careful because of their physical differences.

> Boys and girls play the same activities. They don't separate. Both male and female, everybody plays the same games, but they will be more concerned about females. About how heavy the sport is…the focus is on the girls more than the boys for taking good care.

Other interviewees responded that males and females were not always separated, but were for certain activities. Boys and girls played together for certain games, but were usually divided for sports. For example, "…for the sports, girls like to play the volleyball, the boys soccer" (Geng). This was similar to the extra-curricular program at Anusarnsunthorn School for the Deaf where the after-school activity for girls was volleyball, whereas for boys it was football.

A director from Kawila Anukul school offered an explanation as to why males and females were sometimes separated for activities. The main issue highlighted was that physical contact between males and females during games was not culturally appropriate in Thailand.

> I would like to explain to you about culture and also gender. There are many kinds of activities. We have different ideas with the European style. In Europe, you can do every activity; you don't have the discrimination or separate the gender. You can touch different people. We are very concerned with this point. We cannot touch or do some sports, just like hug somebody when you play, touch somebody when you play. In Europe you don't mind to touch, but in Thailand we are concerned about this point (Kanchanee).

These responses helped to provide some insight into the concept of play in Thailand. In particular, various examples of traditional games and sports were provided and interviewees commented on the issue of gender and participation. The curriculum for physical education at the three schools was also elaborated upon.

Learning about Disability in Thailand – The Need for Awareness

Anusarsunthorn School for the Deaf, Kawila Anukul School for Children with Intellectual Disabilities, and the Northern School for the Blind are all specialized government schools for individuals with disabilities in Chiang Mai and surrounding provinces. There were students at the schools from all over the region of northern Thailand. All of the schools offered education from the primary level up to grade twelve, and each class received one hour of physical education each week. The schools also offered extracurricular activities, such as track and field, football, and volleyball. In addition, all of the schools had on-site dormitories for students who had either been abandoned at the school or whose families lived outside the city.

Play Around the World volunteered to help teach physical education classes, as well as plan activity sessions for dormitory students in the evenings and on weekends. During subsequent interviews, I was able to ask questions regarding many of the observations that had been made during my volunteer time at the schools. This helped me to gain a better understanding of the schools in general, some government policies regarding people with disabilities, and the physical education curriculum at the schools.

Students at Anusarnsunthorn School for the Deaf and the Northern School for the Blind were usually divided into classes based upon their age level. Students at Kawila Anukul were often put into a class according to their developmental age or their specific disability. For example, there were separate classes for students with autism and students with Down Syndrome. At all schools, if a student enrolled at a later age, he or she may be put into a lower grade level in order to catch up, but would likely remain with that class for future years despite the age difference with his or her classmates.

The curriculum at all disability schools, as they were often referred to, was established by the government. The interviewees commented that in recent years, government policies to help students with disabilities had improved and that the education that their students were receiving could compare with other countries. In referring to the 1999 National Education Act of Thailand, one school director stated:

> Since 1999, the government pushed the new act for the disability policy through the right to play, the right to learn, and they also support about the budget to give the government school for the disability student as much as they can…Disability students in Thailand can compare with the worldwide disability students, but we just disadvantaged in case of number of the staff (Kanchanee).

The interviewees referred to the government support they received, but the need for more teachers was echoed by others as well. It was explained to me that the majority of teachers working at the disability schools did not have specific training for working with students with disabilities prior to coming to the schools. They generally gained experience after they were hired and also attended special in-service teacher training. During some of my discussions at the schools, one teacher told me quite candidly that although the curriculum for students with disabilities included individualized education plans (IEPs), they were hardly ever written or carried out.

Some teachers did have special education degrees, which were becoming more common in Thailand. For example, Chiang Mai Rajabhat University offered a special education degree and Chiang Mai University offered courses in special education and anticipated its degree program starting in 2006. This was a similar situation for physical education teachers. In a focus group with senior-level students studying physical education at Chiang Mai University, I was told that most degree programs did not have any adapted physical education courses. Their program offered one course in adapted physical activity and there were not any opportunities incorporated into the degree to work directly with students with disabilities.

Outside of the disability schools, it was very unlikely that a teacher working at a 'regular' school had any training in special education. The director of the Northern School for the Blind stated that Thailand promoted inclusive education of students, but the mainstream schools did not have the budget to support special education. Therefore, even though some students could go to regular schools, they did not always have resource teachers or special education teachers to support them. For these reasons, the majority of students with disabilities went to the specialized schools.

I was informed that the government funding for the disability schools was the same as for any other school in Thailand. A standard amount was given per student; therefore, the total funding a school received was based upon the number of students attending the school. Also, I learned that the amount given to each subject area, such as physical education, was determined by the administrative staff of each school. Since this amount was not regulated the physical education teachers did not purchase new equipment very often.

I was also interested in learning more about what the situation was like for people with disabilities outside of the schools. Interviewees shared that the government was currently trying to provide more support for people with disabilities through their policies. It was expressed that there were more opportunities for students after graduating from high school as a result of these policies. For example, a physical education teacher from Anusarnsunthorn School for the Deaf stated:

> For the last ten years the government has many plans to support disability schools and disability students. They try to give them the chance to get work after finishing school and try to make disability students to be normal as much as they can (Kan).

All the directors stated that one of the goals was to help the students develop independent living skills, as well as skills that would help them earn a living when they were older. For example, at Kawila Anukul, the students were divided into three broad categories: students who are able to learn, students who are unable to learn, and students with autism. A director at the school explained:

> Students [in the first] two groups have to find the special skill or the personal skill, such as agriculture, art…paper card, miniature souvenir, to teach them to get more money in the future. Teach them to help themselves in the future…Teach

> them to survive in the future by themselves. Give them a lot of special work that suitable for disability students…Like cooking and handicrafts (Kanchanee).

Another director at the Northern School for the Blind also highlighted the situation of students with disabilities, stating:

> For the situation of the children, most of the children with disabilities come from the poor family and especially for the blind families they have the big [distance] when they stay here. [The students] would like to stay in the city and not go back to the village of their family. They try to have the work when they finish their education. They try to go to Bangkok or stay in Chiang Mai to have some friends to work with…For the deaf children, they have more trouble with the communication…They try to work and they try to do the small skills, like to do some gifts or souvenirs to earn their living (Pikul).

The schools appeared to be very focused on trying to prepare the students for independent living. When I asked about the work opportunities for these individuals I was also told that the government had instituted a law in Thailand to ensure the employment of a person with a disability in certain factories. According to government regulations, each of these factories was required to hire one person with a disability for every 250 employees.

Despite these government policies, I was also told that some individuals had a very difficult time finding any means to support themselves and would try to stay in school as long as possible. As a result, there were some students at the schools into their twenties, while others would return home to their families if they were able and willing to support them. Whereas there might be more opportunities in the cities for individuals with disabilities to make money, there were not as many in rural areas. In the cities, individuals could sell handicrafts, do street performances, or ask for donations. This was more common for individuals with physical disabilities. It was uncommon to see someone with an intellectual disability alone in public. In rural areas, families often kept individuals with disabilities hidden from public view and took care of them privately, particularly those with intellectual disabilities.

I received mixed responses when I asked about the community's or society's views of people with disabilities. Some interviewees painted a positive picture, stating that discrimination towards people with disabilities was decreasing in the community and that the schools received a lot of support. Conversely, there were others who were not as optimistic. For example, I was told that it was not completely rare for a student to be brought to the school as a young child and then abandoned, the parents having left false identification. Therefore, it was felt that there was still discrimination and misunderstanding about disability in Thailand.

I was also told that some of the general beliefs about disability were linked to the concept of karma. It was suggested that many Thai people, as Buddhists, believe in the concepts of rebirth and karma. It was explained to me that many Thai people believe in rebirth, meaning that after a person dies, he/she will return to earth as another living being. The form in which the individual returns is dependent upon his/her karma in his/her previous life. Simplified, if a person has led a good life and has done many good deeds, he/she will have positive karma, and conversely, if a person has not led a good life and has committed wrong deeds, he/she will have negative karma. Therefore, I was told that some people believe that disability was a result of negative karma (e.g. a person had committed a wrong deed in a previous life). One of the outcomes of this belief was that individuals with disabilities were stigmatized in Thai society.

I also took the opportunity to discuss the topic with Buddhists monks at a nearby temple, because I did not want to make generalizations or assumptions about Buddhism. The topic generated quite a bit of debate. In general, the monks referred to the cause and effect concept of karma; therefore, negative karma from a previous life could cause disability, which could then result in negative perceptions of people with disabilities. However, it is also important to note that I learned that Buddhism is a religion that values loving-kindness and compassion for all living beings; therefore, it does not promote discrimination in any way or form. I learned that this is an interesting topic that deserve much more examination before any conclusions can be drawn.

The physical education curriculum was described by all the physical education teachers as established by the government and the same as the curriculum at non-disability schools. It was explained to me that although there was a standard curriculum, certain activities would be adapted based upon the needs and abilities of the students. Additional sports were also added to the curriculum, such as goal ball at the Northern School for the Blind. Some teachers told me that certain sports were not taught or an actual game of the sport was never carried out because it was felt that students did not understand the rules. This was particularly the case at the school for children with intellectual disabilities. For example, we assisted one physical education teacher in conducting kicking and passing drills, but we never actually played a game of football with the students.

The physical education teachers believed that sport was a high priority at the schools and gave an opportunity for students to have fun and show off their skill. All of the schools held annual sport days, as well as sport competitions with other disability schools; however, these events were usually only for students with a higher level of skill. I was also told by teachers at the Northern School for the Blind that one of the boys from the swimming classes PAW helped with had been sent by the school to swim at an event in Australia. One of the physical education teachers at Kawila Anukul was also a Regional Coordinator for Special Olympics, helping students to compete nationally and internationally each year. The teachers believed that these opportunities allowed the students to gain experience and benefit from participation in sport.

Understanding Play and Disability is a theme that represents the learning that took place with regards to the concepts of play and disability in Thailand. Although international sports are becoming more popular in physical education curriculum, there are many traditional sport and games that are still played today. There were varying responses regarding the participation of males and females in sport; however, it was generally believed that there are similar opportunities for both groups to take part. The differences in participation may be due to cultural tradition regarding gender. In recent years, government policies have shown increasing support for people with disabilities. For example, schools for children with disabilities receive similar funding to other schools; however there is still an existing need for more special education teachers and in general, more support for people with disabilities to lead an independent life.

BUILDING PARTNERSHIPS THROUGH PLAY – *The Nature of the Exchange*

Over the course of volunteering in Chiang Mai, the idea emerged that PAW was building partnerships with various community organizations. The dynamics of each relationship varied; however, there were also commonalities that existed with each one. In particular, each organization was very welcoming to the entire team. Staff members helped to accommodate schedules and assisted in any way possible, from giving tours of the school grounds, to helping translate between English and Thai. Each place appeared to be receptive to having us volunteer in the area of play, sport, and physical education and it didn't take long before our programs were underway we were playing with the children.

Although the relationships were very friendly, many questions arose regarding the extent of the reciprocal exchange between PAW and its partners. For example, questions such as *how much collaboration could actually be achieved* and *whose way was the 'right' way*, began to be posed within the team. These questions led me to be very interested in exploring the nature of the exchange between PAW and the organizations. I was especially interested in exploring how our ideas were perceived and to hear thoughts about the sustainability of the programs. This exploration led to the emergence of two sub-themes: a) Privileged Knowledge, and b) Sustainability.

Privileged Knowledge – When Students are Perceived as Experts

I based my interview questions on previous observations and discussions in order to focus on how the staff felt about working with a group of foreign volunteers and how our ideas for various activities and teaching children were viewed. The interviewees were very comfortable with these topics and discussed them quite openly. The responses I received will be discussed in terms of the perceptions of the volunteers' knowledge, working with foreign volunteers, and the need for a reciprocal exchange between PAW and partner organizations.

There was a sense among the volunteers that their ideas and teaching approaches were sometimes viewed as 'expert knowledge' and that as foreigners they were put into a privileged position. This led me to focus on the topic of knowledge and the staff's perceptions of what the volunteers were offering. The responses I received revealed the belief that the volunteers had more of an international perspective because they were studying at a Canadian University. As such, they were able to share this Western knowledge, which consisted of more scientific or technical information about play, sport, and physical education for people with disabilities. For example, two of the physical education teachers we worked with commented on how we were able to bring new ideas and knowledge.

> You can import worldwide technical and worldwide activities to give to the deaf students here. I just want you to bring some new technology or new activities for the deaf. I recorded everything that you did here that was new for me and for this school…In Thailand we don't have any system to help with the deaf school or the disability school (Kan).

> It's good to work with the foreigners because the foreigners who come to work here also give the benefit to the students and share about the ideas and new knowledge to the staff here that they never seen or never learned before (Ampa).

The idea that the PAW volunteers had new knowledge or more of a global knowledge was also expressed during a focus group with physical education students from Chiang Mai University. When asked about their perceptions of physical education students in Canada and physical education students in Thailand they stated that they believed the education system in Canada was better than their own. Their reasoning was that they thought the education in Western countries was more specialized in specific topics, with more global research. They also stated that not much research was done in Thailand and as a result, many of their professors used books published from Western countries.

I was curious to find out if these perceptions affected the way that the organizations worked with PAW volunteers. I shared with interviewees the observation made by the volunteers that they had received a great deal of freedom in their programming and felt like they were treated as professionals, rather than students completing a practicum. In response to these observations, the interviewees felt that they needed to share with me more about Thai culture. I was told that Thailand is a country with a deep sense of culture and tradition. It is customary in Thailand to welcome visitors and particularly volunteers who have come to help; therefore, it is not unusual for Thai people to allow volunteers to help in any way they want. For example, Kan told me:

> We always give warm welcome to the new friends who come to help, especially foreigners who come to volunteer. We do give the chance or allow you to do whatever you want because we know that what you are doing here is good for us or for our children.

Similarly, a school director told me that since volunteers have come to help, they are given a nice welcome, and as long as they do not have ulterior motives, they can help in any way that is positive for the children. Interestingly, she also warned about groups who were not necessarily welcome, such as those who were running businesses and trying to profit in some way from working with the children.

Some open discussions with teachers also revealed a belief that since Canada was a wealthy country with a good standard of living, it was expected that the education system would offer more than Thailand's. This belief perhaps also influenced the freedom that the volunteers were given. It was mentioned that the directors often sought international seminars to attend and that many university professors received their doctoral degrees from Western universities, because there were not as many doctoral programs offered in Thailand.

The situation of foreign volunteers entering into the respectful Thai culture, while perceivably possessing global knowledge, did not seem conducive to a reciprocal exchange. When asked about how these issues affected the relationship between PAW and the organizations, the response was that the relationship was still mutually beneficial. It was acknowledged that the PAW volunteers were gaining experience from working with the children and completing their university practicum or course requirement. However, the staff kindly stated that the volunteers were also sacrificing their time and that both the volunteers and children were able to take something away from the experience. For example, Geng from Huen Nam Jai Home stated:

> I have talked with the other staff about your programs and we know that it's very good for the kids…It's not you to get something, but you and the kids go together. Maybe you get something from playing with the kids and the kids also get something. Maybe enjoyment, fun, and get your love. It's not just you and just the kids, but you and the kids together.

This reciprocal exchange was seen as very important and in order for it to be achieved, both sides needed to be involved. Interviewees expressed that the PAW volunteers also needed to be open to learning about Thai culture and what the staff could teach them. This would lead towards more actual sharing. The importance of this reciprocal exchange was captured during an interview with Pikul, a school director, who said:

> I don't want [the volunteers and teachers] to just give or to take. I want them to share. Share with each other. We don't want to take. We would like to share. Like, if you have something to share with us like the science or technology of sports, we would like to learn, but we have something to share with you, like we have the local play, local sports. Sometimes if we share together you will get some ideas and we will get some ideas.

As the topic of sharing ideas and learning from one another progressed, interviewees mentioned that they would also like the opportunity to learn from our culture by going to Canada. In particular, the directors of the schools stated that they would like to be able to send their staff to other countries. A staff exchange would allow them to share their Thai culture with other parts of the world, while also learning about other countries and bringing back new knowledge to their schools. The directors were very interested in setting up these staff exchanges; however, they did not have the budget to be able to arrange this for their staff. For example, Kanchanee, a director from the school for children with intellectual disabilities stated:

> For your program and for your group it's kind of one way that you give about your culture and activity and working style, but we want to share to you too. We want to show our traditional sport and our culture also…I want to set up the program about exchange staff that the foreigner or volunteer can come for a long stay in Thailand to help us and volunteer to do some activity and we do want to exchange our staff to your country too, but in case of budget, we don't have enough budget.

The purpose of a staff exchange would be to develop local capacity in the area of play, sport, and physical education. When speaking with Pikul, the director at the Northern School for the Blind I was told that there weren't any Thai experts in sports, especially for children who are blind. Therefore, her goal was to increase her staff's knowledge in any way possible in order to help her students.

> So, I think Thailand for the developing country we need help in the kinds of techniques or skills, or some kind of knowledge, like in science and technologies

> to help [the students]…in joining with other countries. Maybe we can have our specific sports to show because for me sports or play it supports or encourages our students to find out their aptitudes or needs or attitudes…Maybe we will develop the experts in the Thai style.

The interviews helped me to learn more about the staff's perspectives of working with PAW. The interviewees were all very receptive to having volunteers work with them and this was also reflective of Thai culture, which is very welcoming and respectful to foreigners. Although PAW volunteers were university students, they felt that their ideas and approaches were often viewed as specialized knowledge. One explanation for this was that their Canadian education was based upon global research, and thus was more specialized. However, the Thai staff did not want to solely learn, but also teach. They wanted to share their knowledge and ideas with the volunteers; thereby leading towards more of a reciprocal exchange. It was also suggested that a staff exchange would create an opportunity for Thai people to share their knowledge and culture, while also building local expertise.

Sustainability – Learning from Local Suggestions

Sustainability was an interesting concept to explore because it was one of Play Around the World's goals for its programs in Thailand. Sustainability was a topic that was discussed informally throughout the volunteer period, but it wasn't until the interviews that I was able to gain insight into whether or not staff thought PAW's work was truly sustainable. Prior to interviews, I discussed the concept of sustainability with my interpreter, so that we had a shared understanding of the term. For further elaboration, I referred to appropriate synonyms to the word sustain, such as continue or maintain. During interviews, I often opened the topic by explaining that PAW had a goal of creating sustainable programs and that I was interested in learning more about what that meant to interviewees. The interviews covered different areas related to sustainability, including the continuation of activities, challenges to working together, and suggestions for the growth of future partnerships.

When discussing sustainability, most interviewees referred to the continuation of activities. Both the schools and the orphanages commented that they wanted to continue with the types of activities from PAW's programs and in some cases they were already continuing them. Different types of activities were mentioned, including parachute games, skipping, movement activities, obstacle courses, and other group games. These activities were seen as fun for the children, as well as beneficial for their development. Interviewees also mentioned that certain activities could only be continued with the proper equipment, such as parachute games, gymnic ball activities, or skipping. In these instances, interviewees responded that the activities would only be continued if the equipment was donated to them because there was not any budget to purchase them.

Furthermore, it was sometimes felt that there was not enough staff to continue certain activities or that the staff did not have the skills to carry them out. In situations where there was not enough staff, such as during after-school and weekend programming, the programs were not seen as sustainable, nor was sustainability a goal. I was told that staff had other duties during these times and would not be able to continue with the programs. Therefore, there was an understanding that PAW's programs would only last the three months while the volunteers were in Thailand. When asked about this length of time, the interviewees acknowledged that it was relatively short, but that it was still helpful for the staff and the children enjoyed themselves. In these instances there was not an expectation of sustainability, as PAW was viewed more as a three month visit for the children. For example, when discussing the length of stay at Huen Nam Jai Home, Geng stated:

> I think the kids they understand and also the staff or anyone who see what you have done with the kids. They understand that you absolutely cannot live with the kids for all your life or play with the kids until the kids grow up to be adults, so they understand. I always tell them as we had a chance to sit with the kids and talk with the kids that you will have to go back and you still love the kids and you keep them in touch. You miss them and think of them. I think all the team that have come here they really have a chance to sit with the kids and tell them you have to go…I think it's not a problem because we understand.

In situations where it was felt that the staff did not have the skill to continue certain activities, sustainability was discussed in terms of PAW working more closely with staff to share ideas and provide opportunities to observe different activities. However, there were several challenges that made it difficult for this to occur. The language barrier was a central issue that affected how closely we were able to work together. Pikul, the director of the Northern School for the Blind acknowledged that for a transfer of information to occur, there needed to be better communication between PAW and the teachers.

> I can see the benefit that the children get and I'm interested in this and I'm concerned about this, but now I have the same problem that I told you before. I need to train my teachers to communicate better for this to work with the foreign volunteer.

A second challenge that was mentioned was the limited three month duration; therefore, the language barrier, coupled with the short length of stay in Thailand limited the discussion that was needed between the PAW volunteers and the Thai staff. These two matters made it difficult for there to be an exchange of ideas that would help lead towards sustainability.

Interviewees from the schools had many different suggestions for improving the interaction between PAW and the organizations. The suggestions focused on addressing the challenges that were experienced in order to enhance the growth of future partnerships. The language barrier, which was a challenge mentioned by all the organizations, has already been discussed in the theme of Community Perceptions of PAW. The remaining suggestions included increasing discussion and interaction with teachers, increasing the time spent with a particular organization, and having a project coordinator in Thailand.

The first suggestion was to have more discussion time with the various teachers that PAW volunteers worked with. This idea was put forth so that PAW volunteers would work with the teachers as well as the students. It was mentioned that if there was time taken before each class to explain the various types of activities and reasons for selecting them, and then also time after each class to discuss how it went, then there would be more sharing of ideas. In addition, it was suggested that there should be meetings with all staff and volunteers at the end of the practicum to debrief the experience. This would provide an opportunity to share what PAW gained from the experience, what the organizations gained from the experience, problems and potential solutions, and ideas for what could be improved in the future.

The second suggestion was to increase the time spent at each particular organization. The schools suggested that if the volunteers increased their weekly hours at a single location they would be able to develop closer relationships with both the children and staff. The idea put forth was to have more consistency within their schedules so that the schools would be able to see them on a regular basis. This would enable them to have a better understanding of the way the school operated, have more time to work with the children, and spend more time learning to know the needs of the school. It was also mentioned that this would help the volunteers to learn more about the duties of the teachers and their regular routines.

The third suggestion was to have a project coordinator in Thailand. The idea behind this suggestion was to have a representative who understood the program and was able to speak both English and Thai. Having a coordinator would reduce the miscommunication that could occur, help to coordinate scheduling, and improve the exchange of information. Ideally, a coordinator would enable two-way discussion and learning between PAW and staff. It was suggested that the coordinator could possibly be a partner at the Chiang Mai University, who would help to manage the program during the entire year.

The topic of sustainability was interesting to discuss, especially as it was the first year for PAW students to volunteer in Chiang Mai. All of the organizations expressed that they were interested in having PAW students come to volunteer with them again the following summer. Sustainability was mainly discussed in terms of whether or not the activities could continue after the volunteers returned to Canada. Some of PAW's programming was not viewed as sustainable because of equipment and staffing demands. In these situations, PAW provided short-term programs for children. Although there were the challenges of language and the short duration of stay, the PAW volunteers were well received. It was suggested that increasing discussion with teachers, spending more time at specific organizations, and finding a project coordinator would help to enhance PAW's future partnerships and sustainability in Chiang Mai.

Building Partnerships Through Play is a theme that represents the relationship between PAW and the Thai organizations it worked with. The responses provided insight into how the volunteers' education was viewed as global and specialized, and therefore, as privileged knowledge. The interviewees indicated that there was a need to work towards a reciprocal relationship, where both sides shared and learned together. This theme also discusses how sustainability was viewed in terms of the continuation of activities; however, a lack of equipment or a perceived lack of skill may prevent this from happening. The interviewees felt that a stronger partnership could be built with more time and improved communication.

Conclusion to Section B of the Findings Chapter – Community Perspectives

Section B of the findings chapter focuses on the interviews that were conducted with staff members from the various organizations that PAW volunteered with. These semi-structured interviews allowed me to follow-up on observations, questions, and discussions that arose throughout the volunteer period. The main goal of these interviews was to gain insight into the staff members' perspectives of working with PAW. The findings from the interviews with the five organizations, which included three government schools for children with disabilities and two orphanages, were represented by three themes: a) Community Perceptions of PAW, b) Learning about Play and Disability, and c) Building Partnerships Through Play. These community perspectives highlight the experience of working with PAW, the cultural dimensions that should be considered by the volunteers, and the suggestions that may lead towards increased sharing and learning.

CHAPTER FIVE – DISCUSSION

Introduction

This chapter provides a discussion of the findings in relation to sustainability, which is explored as a complex concept affected by factors such as culture and cultural change. Current literature is drawn upon in order to analyse the findings and suggest practical implications for both Play Around the World and the sport for development movement. The chapter concludes with a critical reflection on sport for development and recommendations for future research.

Sustainability – A Return to the Research Question

The purpose of this critical ethnography was to explore the research question: *How does Play Around the World (PAW) contribute towards sustainable sport and play programs in Chiang Mai.* On a broad scale, governmental, intergovernmental, and nongovernmental organizations around the world continue to focus on the issue of sustainability. PAW, as a student practicum that sends volunteers to implement sport and play programs for underserved population groups in Thailand, has also identified sustainability as an important goal. This study provided PAW with the first opportunity to examine its program sustainability in Thailand. As a student volunteer and researcher conducting this study, I simultaneously assumed many roles. I fully realized this once I was in Chiang Mai.

> I'm a researcher. I'm a volunteer. I'm a team member. I'm a *farang* [foreigner] in Thailand. I cannot take one hat off and put another one on. I wear them all at the same time, regardless of whether I want to or not (Field Journal, June 23, 2005).

Therefore, as a team member, I was able to ask many questions and initiate discussion on a variety of topics, particularly with regards to sustainability. My presence undoubtedly had an influence on the other volunteers; however, I acknowledge this because it is the nature of ethnographic research and the shared, lived experience.

The concept of sustainability was explored through two different perspectives: those of the volunteers and those of the Thai staff members. Both groups described sustainability as a future continuation of PAW's activities; however, many challenges and barriers to achieving this were discussed. The responses indicated that some of the activities were being continued, but in general PAW's programs were not presently considered to be sustainable. A comparison of the research findings with Fowler's (2000) program sustainability framework suggests that PAW's current approach does not fully recognize or attain a balance between three inter-related components (1. improved well-being, 2. empowerment, and 3. capacity building) that lead towards a sustainable local impact. Although this study did not specifically measure these three components, many of the responses indicated whether or not they were being addressed by PAW's current approach.

First, PAW's greatest contribution was towards the well-being of underserved children in Thailand. The tangible improvements that the volunteers were involved with included increased time for participating in sport, play, and physical activity, increased one-on-one attention for children, and sharing program ideas with staff. Many of the staff commented on how they believed PAW's activities enhanced the children's physical, mental, and social health and well-being. Although short-term, this three-month contribution was appreciated.

Second, PAW's process addressed the empowerment component indirectly rather than through formal processes. For example, staff members, particularly physical education teachers, commented on how they felt supported by the presence of the volunteers. PAW promoted the child's right to play and in some cases, the rights of people with disabilities. However, the program was not focused on engaging in a critical social analysis and as a result the volunteers and organizations did not necessarily achieve an increased awareness of these issues through their contact with PAW.

Third, the volunteers and staff members both commented on how they would have needed more interaction and collaboration with each other in order to work towards sustainability. In particular, the staff members felt that they could not continue the programs due to a lack of resources (i.e. equipment and time) or a lack of skill. The perceived lack of skill suggests that PAW's current processes would have to be adjusted in order to incorporate more capacity building for staff members. The purpose of the capacity building would be to increase the organizations' ability to achieve the goals of continuing the activities and to respond to the needs of their community. This would also contribute towards the empowerment component, as the staff members would feel capable of taking action on their own behalf. Essentially, if sustainability is to be a central goal of both PAW and the Thai organizations, there needs to be a purposeful effort from students and staff members to increase their level of participation with one another in order to increase the skill or perceived skill of the staff members.

The suggestions offered by all of the interviewees have shed light on practical ways to reach a balance between the three components. The main suggestion that addressed the empowerment component centred on the PAW students increasing their knowledge of the needs of the organizations. It was proposed by both the students and staff that this could be achieved by increasing time spent at a specific organization. The increased time would allow the students to learn more about the situation and needs of the various children whom they worked with. The staff in turn, would be able to discuss these issues with the students; hopefully creating an opportunity to engage in a critical social analysis. Ideally, this would lead towards an increased awareness of the key issues (e.g. children's rights, disability rights, women's rights) that the students and staff would then be able to discuss.

The main suggestion that addressed the capacity building component was to increase the collaboration between the students and staff. This suggestion, which was made by both groups of interviewees, involved more meetings with one another in order to exchange ideas and approaches to working with children, explain activities and the reasons for doing them, and ultimately to increase participation with one another while facilitating programs for the children. It was felt that this level of collaboration would increase the likelihood that the programs initiated with the PAW volunteers would continue after they left.

One of the most significant barriers to achieving this increased level of collaboration was the language barrier. Overall, the language barrier affected the extent to which all three sustainability components could be addressed, because it limited the depth of interaction that the volunteers and staff members were able to have with each other. It is particularly interesting to note that between the two groups of interviewees, the topic converged over their sense of responsibility for communication. For example, the volunteers often felt that since they were in another country, it was their responsibility to learn the language; however, they expressed feelings of guilt when the Thai staff members would often apologize for not being able to speak English very well (when in fact many of the staff members spoke English at a much higher level than we spoke Thai).

Although the language barrier was viewed as a part of the cross-cultural experience, it was still identified as a challenge that inhibited the process of working together. The resulting miscommunication often produced feelings of frustration amongst the volunteers and sometimes feelings of worry amongst the staff. Many suggestions were offered to overcome the language barrier. The ideal situation was to have a bilingual interpreter present with the volunteers. Other possible solutions included Thai language lessons for the volunteers, having translated materials available for the organizations, and creating opportunities specifically for language exchange between the volunteers and the staff members. These would be steps that would also work towards addressing the complex concept of sustainability.

A feature of ethnographic research is that it places an emphasis on the relationships between the researcher and his or her environment. It is an unfolding process engaged in with the people within that environment, and consists of "…a dialogue which is always ongoing and incomplete" (Scott and Usher, 1999, pg. 29). Therefore, this research methodology allowed me to embark on an exploratory study that encompassed five months of living in Thailand – of volunteering with various organizations, trying new foods, visiting different places, shopping at the markets, meeting new friends, and learning about the culture. This experience revealed to me that sustainability is a complex concept that is affected by a myriad of inter-related issues that must not be overlooked. I believe that working towards sustainability encompasses more than considering just the continuation of activities, to include cultural perspective, the question of *whose knowledge counts*, and the dynamics of a reciprocal partnership.

Cultural Perspective – When in Thailand…do as the Thais do?

It seems quite rational to say that things in another country may be done differently. The well-known saying, *When in Rome, do as the Romans do*, speaks to the importance of adjusting or adapting to these differences; however, it does not address the difficulties that may be involved in doing so. Therefore, despite being seemingly based on common sense, the reality of the matter is not as simple. The relationship between Play Around the World and the Thai organizations was often described as a cultural exchange. From the beginning, gaining a cultural awareness was viewed as a necessity, and the process of building this awareness was facilitated through observing and experiencing several differences. In particular, there were differences observed in teaching approaches for children with disabilities, gender norms, and play.

As volunteers, we were involved with planning both adapted physical education and adapted physical activity for students with disabilities in Chiang Mai. Although we all had different backgrounds, our personal philosophies for working with people with disabilities reflected a belief in the abilities-based approach, which takes a holistic perspective of an individual. Simplified, this approach states, “Look at the person, not the problems. Emphasize abilities, not disabilities” (Sherrill, 2004, pg. 3). We believed that by choosing to participate, individuals could benefit in different ways from physical activity, sport and play.

The first observation made by the volunteers was that there were times when they felt an abilities-based approach was not being taken by some of the Thai staff, such as when it appeared that the students were being physically manipulated through activities or when a staff member would make a comment that the students were *slow* or *unable to learn*. These situations challenged us as volunteers to recognize our assumptions and how they affected our perceptions of our observations. Perhaps we just did not understand the situation. For example, Longmuir (2004) states:

> Assumptions underlie everything that we think, say, and do. Everyone approaches the delivery of services to people with a disability from a different perspective. Our personal 'ideology' will determine, in large part, the range of opportunities that we naturally consider and the way in which we evaluate the options presented (pg. 366).

Therefore, we realized that our personal ideology needed to be based upon a cultural understanding of disability and culturally appropriate approaches to working with individuals with disabilities.

The staff members who worked at the schools for individuals with disabilities often referred to the 1999 National Education Act (Thailand Ministry of Education, 1999), which they felt created educational opportunities for individuals with disabilities that were comparable with other countries. For example, Section Two of Chapter Two states:

> …all individuals shall have equal rights and opportunities to receive basic education provided by the State for the duration of at least 12 years…Persons with physical, mental, intellectual, emotional, social, communication and learning deficiencies; those with physical disabilities; or the cripples; or those unable to support themselves; or those destitute or disadvantaged; shall have the rights and opportunities to receive basic education specially provided (Thailand Ministry of Education, 1999, Chapter 2, ¶ 1).

However, some challenges were mentioned, such as the need for staff with special education or adapted physical education degrees. All of the schools provided opportunities for physical activity, but in general, there seemed to be more opportunities for individuals with physical disabilities rather than intellectual disabilities, and for those with a higher level of skill, rather than for those who were beginners. Additionally, it was also mentioned that the curriculum included individualized education plans (IEPs) for the students with disabilities; however, these were not always carried out. This may also indicate a need for more specialized training for teachers who work with students with disabilities.

Some interviewees also felt that there was a lack of disability research conducted in Thailand. Research would help to increase understanding of community perceptions of disability – physical and intellectual – and also help to reveal the Thai cultural influences that underlie their approaches to working with individuals with disabilities. For example, it may be important to further explore the concept of karma and its potential effects on how disability is perceived by people in Thailand. This would provide a great deal of insight for those coming from another culture (i.e. PAW volunteers) that may have differing ideologies.

The second observation made by the volunteers was the difference between the participation of boys and girls in play, sport, and physical activity. The volunteers found that boys and girls often played separately, both in their free time and sometimes during physical education classes. The volunteers were not certain of the reasons this occurred and from a Canadian perspective it appeared that the girls were not receiving the same opportunities as the boys. This was particularly difficult for some volunteers as they believed that each person, regardless of gender, should have an opportunity to participate. However, the volunteers considered that the difference in participation was due to cultural norms, and thus felt conflicted as to how they should approach the situation.

Interviews with Thai staff members suggested that the differences in participation were affected by cultural norms. In particular, reference was made to physiological differences between the genders, as well as cultural traditions that made physical contact between males and females inappropriate, even during sport and play; therefore, they were often separated during activities. Research indicates that gender segregation is common across cultures, particularly during middle childhood. Edwards (2005) indicates that culture influences the types of play opportunities available to boys and girls based upon the gender norms for that society.

Interviewees also commented on the play opportunities typically common for boys and girls. Based upon observations and interview responses, it appeared that the girls were more likely to participate in certain activities (e.g. jacks, hand-clapping games, and rope jumping), and the boys more likely to participate in others (e.g. soccer, marbles, play-fighting, and sepak takraw). Of course, these were not always gender-exclusive activities, but generalities of participation patterns that were observed. There were also group games, such as dodging games, tag, and volleyball where boys and girls often played together. The separation of the genders was often described as a division between what a particular gender group was interested in or what was more appropriate for them. This may reflect Thai cultural norms towards participation and more specifically how each society has a different cultural stance towards what type of play is permissible for boys and girls (McMahon, Lytle, & Sutton-Smith, 2005). In general, the responses received from the interviews with the staff members indicated that there were cultural influences affecting the participation of boys and girls in different activities; thus highlighting the importance of understanding this cultural perspective when programming for children in Thailand.

This leads to the third observation made by the volunteers, which centres on the differences in play. Throughout the three month volunteer period, there were many opportunities to engage in various activities with the children. While discussing play, the volunteers commented on the fact that the children seemed to always find ways to play, even in the absence (or near absence) of equipment and toys. They also felt that the children were able to create their own play spaces in environments that might not be considered a play space in Canada. It is interesting to note however, that this is changing in certain situations. The orphanages are now receiving varying levels of international support, and some have a great deal of commercial products, such as toys and games. For example, a fellow volunteer and I decided to make a homemade version of *Twister* (a popular game produced by Hasbro Games) out of a bed sheet, piece of cardboard, and paint. Upon showing the children at an orphanage our improvised game, one of the girls ran to a shelf and quickly produced the commercial version.

Edwards (2005) found a common trend of international commercial influence in her reanalysis of a 1950s cross-cultural study on play. She found that traditionally, children in developing contexts had less exposure to media and novelty, and as a result were very innovative with their play supplies, often using natural materials. However, since the original study was conducted in the 1950s, economic, political, and cultural changes had exposed industrial and non-industrial communities to mass media and communication, which also had an effect on the way children played and the way they used the materials that were available to them. For example, Edwards states that in both industrial and non-industrial societies, mass media has had an influence on children's play. She states how news of new playthings can spread from one child to the next, creating fads in the local, regional, and global cultures of childhood. This is reflected in the observations made by the Canadian volunteers, who observed many differences, but also many similarities in play in Thailand.

Interviews with Thai staff members revealed the importance of having a cultural understanding of play. Play was often discussed with regards to sports or various games that children typically engaged in to occupy their time and/or to spend time with peers. Often, this time was spent outside of their regular responsibilities, such as house chores and school work. Play was also seen as contributing towards the physical, mental, and social health of children. In general, many traditional games and activities were mentioned and it was expressed that play was seen as a part of Thai culture. This learning, as well as the volunteers' observations, was quite crucial, as it dispelled the misconception that these underserved populations of children *did not know how to play.* Closer to the truth was that they did not always receive opportunities to play.

In their discussion on children's play in diverse cultures, Roopnarine and Johnson (1994) state that play does occur in developing societies, but that it is not always encouraged for a variety of reasons. They state that play is a dominant activity in all cultures, meaning that play is indeed universal; however, it is also culture-specific. The multitude of factors influencing play, such as societal norms, gender ideologies, geography, history, socioeconomic development, and media all affect how play is conceptualized culturally. Therefore, it is crucial that practitioners be culturally sensitive to the specific needs and context of the play settings in which they are working. Roopnarine and Johnson state that cultural-ecological models of behaviour and development reveal three interacting layers of environmental influence on play. First are the physical and social aspects of children's immediate settings. Second are the historical influences that affect the way that individuals conceptualize play. Third are the cultural and ideological beliefs relative to the meaning of play. Although our understanding of play in a Thai context has slowly increased through experience and discussion with Thai staff and children, a cultural-ecological model provides a framework to develop this conceptualization that will help to guide future practice.

Accepting Cultural Differences vs. Promoting Cultural Change

The experience of working in another culture stressed the importance of becoming more open-minded about cultural differences. For all of the volunteers, it was an opportunity to develop multicultural competencies, such as increased awareness about attitudes and beliefs, knowledge about a different culture, and skills to working in diverse settings (Sylvester, Voelkl, & Ellis, 2001). It was also an opportunity to confront ethnocentrism, when cultures are judged against our own culture and move towards gaining an emic perspective from within the culture (Pahnos and Butt, 1992). However, there were situations where some of the observed differences produced conflicting feelings. In particular, some of the observations surrounding the teaching approaches for individuals with disabilities and the differences in participation for boys and girls raised a great deal of discussion between accepting cultural differences and speaking up for 'rights.' Essentially, there was a tension between the concepts of culture and development, resulting in the question, ***when do we accept cultural differences and when do we promote cultural change***?

As PAW volunteers, there was a general understanding within the team that it was not appropriate to impose our beliefs upon anyone. In fact, during our orientation to some of the organizations we were even reminded that our place was to help the Thai staff, not to challenge them (we received this friendly reminder because we were told others in the past had overstepped their role). We assumed a helping role, accepting that we were not there to question how things were done, but acknowledging at the same time that our presence would undoubtedly have a cultural impact. Thus, our role was perceived as sharing ideas and providing children with play opportunities, while our overall relationship with the organizations was viewed as a cultural exchange. Throughout this exchange we also had opportunities to share from our own backgrounds, education, and experiences, and to learn from the Thai staff as well.

This entire experience raised the issues of culture, values, and change. Based upon my interactions and interviews I learned that Thai people are extremely proud of their culture, but are also interested in learning about other perspectives. We experienced this inquisitiveness many times, as some teachers would ask us how things might be done in Canada, or what we were taught with regards to a specific topic. For example, we sometimes spoke with teachers at the schools for individuals with disabilities, discussing various activities or teaching approaches. It was apparent that the situation for individuals with disabilities had improved in more recent years, particularly with increased government support and awareness. Despite the continuing stigma and discrimination, people with disabilities living in Chiang Mai were not always kept out of the public eye as they might have been traditionally. In fact, it was not uncommon to see a person with a disability playing music or selling handicrafts at the night market. There were also opportunities for people with disabilities to attend school, and possibly seek employment upon graduation. In addition, at least two of the directors regularly sought out and attended international conferences on various topics related to education for individuals with disabilities, and students sometimes received opportunities to participate in international disability sport competitions. This indicated that change was occurring and that the schools were in support of this change.

It also appeared that traditional gender norms were changing as well. Although the volunteers observed many differences in the participation between boys and girls in physical activity, there were also examples where they had similar opportunities. Males and females usually participated in similar activities during physical education classes, such as for badminton, table tennis, and goal ball. Also, university students studying physical education commented that there were both male and female teams for various sports, such as track and field. It was not explicitly referred to as equal opportunity, but it appeared that there was change occurring and that these students valued it.

Brady and Khan (2002) present a case study of the Mathare Youth Sports Association's (MYSA) football program for girls. They state that one area of society where women have traditionally been excluded is sport, and how in Kenya adolescence is a time when the world expands for boys and contracts for girls. Key issues surrounding female participation in Kenya are brought to light, such as cultural norms that dictate where it is safe for females to go, access to public space beyond the fulfilment of domestic roles, and high domestic workloads, including chores and childcare. In developing a football program for girls, MYSA was had to address the physical and social constraints faced by girls and challenge the existing gender norms in culturally acceptable ways.

Brady and Khan (2002) propose eight guiding principles to help in program planning for girls. They are: 1. Defining program philosophy and goals, 2. Determining program content, 3. Getting girls to participate: Recruitment, 4. Retaining girls in programs: Setting the terms of participation, 5. Identifying measures to keep girls safe and protect their reputations, 6. Offering girls female mentors and role models, 7. Encouraging girls' self-expression, decision making, and leadership; 8. Encouraging boys to be more respectful. In collaboration with Thai staff members and females who are interested in participating in sport, these guiding principles could help to guide PAW in promoting participation amongst females, while remaining sensitive to cultural norms and the processes of change in society.

Inglehart and Welzel (2005) argue that socioeconomic development leads to cultural and value change in a society. Worldviews and value orientations are reflections of individual experiences; therefore as newer generations face societal changes, they gradually develop new norms and new values. Inglehart and Welzel contend that the new trend is towards individual autonomy and self-expression, which gives rise to a humanistic society that promotes emancipation, human choice, and equal rights. This demonstrates how culture is continuously changing, and this is no different for Thai culture.

Thailand has a developing economy, which is considered to be a lower-middle income economy (World Bank, 2006b). As the socioeconomic conditions continue to change, so too will the worldviews and value orientations of people. There is some evidence of a shift towards the rise of a humanistic society, based upon the publication of the 2003 Thailand Human Development Report (UNDP, 2003). The report indicates that there is an emphasis being placed upon a community empowerment approach that fosters greater participation at the grassroots level. This focus on human development may suggest that there is an increasing amount of support for individual autonomy and self-expression, such as the rights of women and individuals with disabilities. Although further in-depth study is needed to support this claim, my observations would suggest that there is a growing movement towards this trend.

A critical argument could be that these are Western cultural values that are being imposed upon developing economies. Inglehart and Welzel (2005) assert that this process of modernization is not Westernization, nor is it a process of Americanization, as America is not considered a model for cultural change. They go on to provide the example of gender equality, which they argue is not inherently a Western value, as evidenced by non-Western societies that had taken on this value in the past, and the present day non-Western societies around the globe that have taken on this value. Similarly, the Canadian International Development Agency (CIDA, 2001) states that the consideration of gender equality as a Western value ignores the women's movements in societies around the world.

I came across an analogous situation in Thailand while in discussion with various professors at the Chiang Mai University. Many of the professors I spoke with in the field of special education had completed their graduate studies at foreign universities, for example, in Australia, New Zealand, and the United States. It was also mentioned that there was very limited research conducted in the field of special education or adapted physical activity in Thailand; therefore, most of the textbooks were foreign as well. An argument could be made that they are importing Western knowledge and values, but this would negate the fact that they are capable of analysing the information, adapting it to their own cultural context, and then participating in the process of change in their own societies, based upon their own cultural values. This is similar to when I asked one of the teachers what she thought about the ideas we were sharing. She responded that she enjoyed learning about the new ideas and she would see if they fit into her culture.

This discussion has shown the importance of taking an emic perspective when in another culture, and that culture and values are always changing. It has also shown that an individual's own worldview influences his or her cultural values, which then leads to cultural change. As volunteers working in another culture, we were faced with the question of *when do we accept cultural differences and when do we promote cultural* *change*? I believe our role may be to engage in critical dialogue, to share ideas, and to increase awareness of certain issues, especially if they result in discrimination against others. However, we must walk a fine balance because ultimately, the decisions affecting culture, values, and change can only be made by those within that particular society.

Taking a Community Empowerment Approach

The importance of gaining cultural perspective draws attention to the significance of taking a relevant approach when building partnerships cross-culturally. Overall, the volunteers and the Thai staff members felt they had a good working relationship with each other. However, they also faced challenges, such as the language barrier and teacher involvement, which limited mutual participation in the process of working together. Once the programs were started, it was possible to negotiate around these barriers to implement programs for children, but this did not address the issue of increasing involvement and participation, which could lead towards sustainability. I believe that this is a key example of the need to put theory into practice.

Verhelst (1990) states that a participative approach places respect for people and their culture at the forefront of all initiatives. Participation means that local people are involved in the actual agenda setting of the organizations, as well as throughout the entire process, so that it is seen as a route to empowerment (Willis, 2005). Although fostering local participation and allowing the community to be at the centre of the process requires more time and energy than prescribing an agenda, it is integral to a participative approach. The reason for this is because communities cannot *be* empowered, but rather empowerment comes from *within*. Therefore, in a participative approach, the role of the organization is to provide a context for this to occur.

For Play Around the World to take more of a participative approach, the Thai organizations need to have more of an active role in the decision-making process. Although an emphasis was placed on asking the organizations what they *wanted* or *needed* from the PAW volunteers, a great deal of freedom was given to the volunteers to decide on their own programming. The volunteers felt that this put them in a privileged position. The Thai staff responded that they had a very respectful culture that welcomed volunteers to help in any way they saw fit; however, many of the responses also indicated that there was a perception that the PAW volunteers had expert knowledge about sport, play, and physical activity that was based on worldwide research. This privileged information seemed to be perceived as 'Western knowledge,' which can be viewed as a form of cultural imperialism and subjugation of local knowledge (Peet and Hartwick, 1999).

Privileged knowledge is a real barrier to participative approaches and requires action in order to break down the perception of expertise. Parpart (2003) states that in order to deconstruct the notion of the 'development expert' we must acknowledge that Northern expertise does not have universal applicability. She contends that practitioners must adopt a more inclusive approach to knowledge/expertise in order to learn from different voices and experiences. Therefore, inclusive or participative approaches must also be based upon Indigenous knowledge, which includes the ideas, cultural traditions, values, beliefs, and worldviews of local peoples (Dei, 1995). This was exemplified in one of my interviews with a director, who stated:

> We don't want to take. We would like to share. Like, if you have something to share with us like the science or technology of sports, we would like to learn, but we have something to share with you, like we have the local play, local sports. Sometimes if we share together you will get some ideas and we will get some ideas…Maybe we can have our specific sports to show…Maybe we will develop the experts in the Thai style.

This director wanted us to realize that the learning process between Play Around the World and the organizations was mutual, and that they had a lot of local knowledge to teach us as well. She wanted a reciprocal relationship that was based upon both sets of knowledge, rather than a one-sided relationship where the outside knowledge might not be culturally relevant.

In order to achieve this reciprocal partnership, Play Around the World volunteers must take a participative approach that values local Thai knowledge. They must deconstruct their own privileged position by first recognizing it, then engaging in dialogue in order to break it down. They must present themselves as students, eager to share and learn; however, this must be put into action by actually creating opportunities for an exchange of knowledge. For example, they must be willing to lead activities, but also to take part in activities led by Thai staff members. Also, they can create opportunities for an exchange of ideas, such as through workshops or presentations where everyone assumes a teaching and learning role. Ultimately, an exchange to Canada for Thai partners would be indicative of a reciprocal partnership.

Play Around the World must continue to find ways to engage in participative processes that lead towards the inclusion and integration of local culture and knowledge into its programs. In this way it may seek to foster local participation that may work towards building a context that supports community empowerment. Play Around the World's actions should indicate that they are based upon meaningful reflection. In other words, praxis must become real, where there is simultaneous action and reflection upon the world in order to transform it (Freire, 2003). Through dialogue we can increase our understanding of the diverse worldviews and cultural values of our Thai partners, in order to move forward *with* them to achieve their goals.

Practical Implications **– Putting Research to Action**

Patton (2002) suggests that the concept of praxis be used as criteria for judging the quality of critical research. In other words, asking the questions: does the research offer solutions to problems, does it suggest policy change or ways to improve practice, and does it enable people to engage in action for their organization? This study was not a program evaluation of Play Around the World; however, through critical reflection and dialogue, the PAW volunteers (myself included) and our Thai partners have shared our voices. I have endeavoured to interpret these experiences and put forward practical implications for PAW.

First, the volunteers and Thai partners made several realistic suggestions that would help to improve their collaboration with one another, and ultimately take steps towards sustainability. Highlights from their suggestions include:

Increase Collaboration:

- increase time spent at each organization in order to foster closer relationships
- engage in critical dialogue that will reveal more about the current situation and needs of the organizations
- set aside meeting times in order to plan, discuss, and debrief programming

Navigate the Language Barrier:

- have a bilingual interpreter present (at the very least for initial meetings)
- take Thai language lessons and focus on words needed for playing with children
- have all materials (e.g. program and contact information; resources) translated
- hold a language exchange seminar with interested staff members

Emphasize the Goal of Sustainability:

- develop a deeper understanding of cultural norms and values, particularly with regards to disability, gender, and play in order to improve programming
- maintain partnerships throughout the year
- establish links with the community (e.g. collaborating with physical education students from the Chiang Mai University to continue with programs)
- establish Canada-Thailand exchanges for Thai staff

Second, this experience has exposed the complexity of sustainability, particularly for a short-term student practicum. To continue working towards achieving sustainable programs, I believe that Play Around the World can draw upon different frameworks to guide its practice. For example, Fowler (2000) provides three inter-related components that must be addressed together in order to achieve sustainability. If sustainability is to be a goal, then PAW must constantly reflect upon, or monitor, its progress towards achieving it. One tool that can be utilized for this purpose is the Bellagio Principles, which were developed in 1996 by development researchers and practitioners to serve as guidelines for practical program assessment (International Institute for Sustainable Development, 2006). The Bellagio Principles identify four aspects of assessing progress towards sustainable development: 1. establishing a vision, 2. the content of the assessment, 3. the process of the assessment, and 4. establishing continuing capacity for assessment. In brief, the ten principles that address these four aspects are: a. Guiding Vision and Goals, b. Holistic Perspective, c. Essential Elements, d. Adequate Scope, e. Practical Focus, f. Openness, g. Effective Communication, h. Broad Participation, i. Ongoing Assessment, and j. Institutional Capacity. The International Institute for Sustainable Development (2006) provides a comprehensive overview of the principles, which could act as a starting point for Play Around the World to develop policies and practice that promote sustainable programs.

Although aspects of Play Around the World were considered to be sustainable, there were still many challenges identified. For example, the staff mentioned two challenges: a lack of resources (i.e. equipment and time), and a lack of skill. The latter indicates the need for increased capacity building. The former raises two important questions: 1. Should PAW volunteers bring equipment with them or should all equipment be purchased locally? 2. If the staff do not have enough time to continue the opportunities created by the PAW volunteers, is sustainability a reasonable goal?

To address the first question, I believe that if sustainability is to be a goal, all the equipment that is used must be culturally appropriate and locally available. This creates a dilemma for novelty items, such as large play parachutes or sensory-stimulation toys. I believe that there is benefit to introducing these types of equipment; however, when it is possible I think that efforts should be made to purchase items locally or to use local resources to improvise. I believe that this supports the local economy and also sends the message that it is not the 'commercially-made' equipment that is a benefit to the children, but rather the idea or concept of the equipment.

With regards to the second question, some of the after-school or weekend programming was not viewed as sustainable because there weren't any staff members who were able to continue them; however, they did feel that the ideas were sustainable. Therefore, it was the belief in the importance of providing opportunities, and the promotion of physical activity that would have a future impact. I believe that this suggests that if sustainability is to be a goal, it needs to be mutually defined between PAW and each organization. Thus, PAW's purpose and goals also need to be established mutually. To achieve this, Vanetoulis (2001) suggests a visioning process, where community members and stakeholders are brought together to create a vision for the community. The visioning process creates energy and passion to work towards successful community-based efforts. I believe that PAW should engage in a visioning process with each organization, in order to identify shared goals and a common understanding of what they would like to work towards in the future. Perhaps down the road this vision will expand to include the participation of the community, thus incorporating a community empowerment approach.

Third, through volunteering with PAW I have learned that it represents a deeply meaningful learning experience to the students. The program continues to grow, and recently there has been more of an emphasis placed on developing the curriculum. This is another area where it will be important to link theory with practice. Kaiser-Drobney (2001) states that service learning provides students with ways to discover their personal passion through active participation. The four interdependent elements of service-learning include: 1. pre-service training, 2. meaningful service, 3. structured post-service reflection, and 4. celebration. PAW currently values and addresses these elements; however, it may benefit from drawing upon this framework in order to further the development of the program.

The importance of reflection throughout the entire process is already a priority for PAW, as students are required to keep a reflective journal and participate in giving presentations about their experience. Thorpe (2004) highlights the importance of reflective journaling by stating that it challenges students to develop their critical thinking skills and to explore complex concepts central to their discipline, while Atkinson and Murrell (1988) state that experiential education provides valuable career exploration opportunities for students. This literature, as well as the students' testimonials, provides impetus for educational institutions to provide service-learning opportunities, and calls for 1. increased focus on the Play Around the World student practicum curriculum, and 2. increased resources and support from the University of Alberta and the Faculty of

Physical Education and Recreation to continue providing such important educational opportunities for students.

These practical implications are based upon the feedback that I received, as well as my own reflection. I hope that they can be used to inspire critical thought about key issues, such as sustainability, disability rights, gender equality, cultural values, and change. I also hope that this research process has had a positive impact on PAW, so that it can continue to move forward in providing meaningful student experiences and play opportunities in Thailand.

Critical Reflection on Sport for Development – Past, Present, and Future

A Look Into the Past

The idea for this study began to take shape in the fall of 2004. At that time I was motivated by a belief that sport had a significant contribution to make in the health and wellbeing of individuals around the globe, and particularly, for individuals in developing countries. Since that time, there have been significant advances in my own experience with sport for development and in the field in general. For example, I have traveled to Thailand twice with Play Around the World, first in 2005 to volunteer and conduct this study, and second in 2006 as a team leader for a new group of students. The span of these two years has been an exciting time, especially as 2005 was named the International Year of Sport and Physical Education by the United Nations. I attended the closing event of the year, which was the 2nd Magglingen Conference on Sport for Development, where various interested individuals, including athletes, practitioners, researchers, and policy-makers all came together to discuss sport's potential. These experiences have all shaped my current views of sport for development (where sport is defined broadly to include various forms of play, physical activity, and indigenous sports and games).

When the opportunity arose to carry out my research with Play Around the World, I eagerly joined the team, but I was also uncertain of how the program fit into my own conceptualization of sport for development, since it was also a student practicum. I believe that sport for development still is not distinctly defined. Instead of one definition I feel it represents a movement towards promoting the various ways in which sport can contribute towards development goals.

My Present Views

The fact that Play Around the World was a student practicum had an effect on how I viewed the program. Since most of the Thai partners were well established organizations or government schools, the need didn't seem as great as it could have been, but this helped me to realize two points. First, sport for development can occur at varying levels of 'development.' This means that sport for development has considerable contributions to make in any situation regardless of the resources that are available. The movement must grow at all levels. With this said, I believe the emphasis should be placed on working in areas where there is the greatest need, which generally tends to be where there is the least amount of resources.

The second point I realized is that the partners valued the idea of an exchange rather than solely receiving help. They wanted to give and not just receive; therefore, I believe that sport for development must be a process of working together. Even for programs that aren't student practicums, there is still an exchange that occurs and it must be acknowledged. For example, Right To Play volunteers, Commonwealth Games of

Canada interns, and development practitioners in general, all benefit from working in developing communities. We must recognize the ways in which we take away from the experience, whether it is through university credits, a master's thesis, or personal and professional experience. We cannot enter into the process with the conceit that we are only going to give, because this perpetuates the notion that we are the helping *experts* and it does not indicate a process that will lead towards building sustainability and community empowerment.

This raises the question *what does sport for development mean*? The United Nations Inter-Agency Task Force Report (UN, 2003) states that sport directly contributes towards the pursuit of the Millennium Development Goals, and in particular, the report highlights the role of sport in sustainable human development, peace, health, education, and partnerships. While attending the 2005 Magglingen Conference I participated in the Marketplace, where organizations from around the world presented their activities related to sport for development. From camps that bring together Palestinian and Israeli children and youth, to programs that promote women's rights and HIV/AIDS education in Kenya, I heard sincere testimonies of how sport contributes towards development goals. This experience revealed to me the power of sport. It taught me that individuals can experience many benefits from participation in sport; however, I also learned that it is not just sport itself, but also the process that is important. This highlights two questions that must be asked: 1. How is sport used? 2. How are individuals and communities engaged through sport?

First, I believe that sport can be used as a tool or means to achieving development goals. For example, I believe that sport can be a means to promote human rights, such as the right to play, the right to quality education, and the rights of children, women, and individuals with disabilities. My experience with Play Around the World has taught me that sport stimulates critical dialogue about these issues, which is a step towards challenging discrimination, oppression, and injustice. However, I also acknowledge that there are potential negative aspects of using sport as a tool, such as elitism, exclusion, inordinate competitiveness and nationalism, and the potential for doping, cheating, and violence (UNICEF, 2004); thus, I believe that sport must be used in a way that emphasizes sport for all (accessibility for all), participation rather than elite performance, and cultural relevance, such as promoting indigenous sports and games.

Second, I believe that it is important to fully engage individuals and communities through sport. This entails applying a participative approach to sport for development. I believe that it can't just be about numbers, such as the numbers of programs in place, the number of children participating, and the number of dollars raised and spent. These are important indicators, but I believe it is equally important to build partnerships that may lead towards sustainable human development. Therefore, I believe that sport for development necessitates a long-term commitment to working with community members so that they can work towards enlarging their choices and increasing their opportunities.

Ultimately, sport for development is represented in many ways: providing opportunities for play, establishing sport programs, training physical education teachers and coaches, promoting the right to play, advocating the importance of physical activity, building partnerships at various levels (from governmental to grassroots organizations), and the list goes on. I believe that sport for development may mean something different to each community; therefore, in the end it needs to be defined by the community in a way that is meaningful, culturally relevant, and sustainable.

Moving to the Next Stage

The theme of the 2nd Magglingen Conference was *Development Through Sport: Moving to the Next Stage*. It was a fitting theme for a conference that focused on the present situation and future direction of sport for development. At the end of the conference, a call to action was issued, addressing ten groups of stakeholders, from sport organizations and athletes, to governments, nongovernmental organizations, and research institutions (refer to Appendix B for the 2005 Magglingen Call to Action). The call to action recognizes that the sport for development movement cannot progress in isolation. There needs to be a concerted and interdisciplinary effort in order to fully discover the potential role of sport. In Play Around the World we try to take a holistic perspective to child development, focusing on the physical, mental, emotional, and social development of an individual. I believe the same perspective should be applied to sport for development, so that we can focus on the whole individual and the whole community and its various strengths and needs. In order to do this, we need to collaborate with all stakeholders to discover the ways that sport adds to and complements other development initiatives, and vice versa. Therefore, it is important to make the distinction that it is not sport plus development, but rather *development plus sport*. The goal that we are all working towards is development, and sport is one means, among many, to achieving it. However, it is also important to remember that the development of sport opportunities is also an end in itself (UNICEF, 2005b). By providing children with the chance to participate in sport, the fundamental right of the child to play is being met.

In order for these stakeholders to collaborate together we need to continue advocating for sport by increasing the awareness of its potential role. One way this has been done is through elite athletes, who have successfully used their celebrity to bring attention to sport for development initiatives. For example, many people around the world recently learned about the athlete-driven humanitarian organization Right To Play from watching the 2006 Torino Olympic speed skating events. There was widespread media coverage of American Joey Cheek's donation of his gold medal bonus to Right To Play, followed by Canadian Clara Hughes' donation of $10,000 from her personal funds after her gold medal win. They also challenged individuals and corporations to donate as well. These two athletes, among many others, are role models that can use media to reach a wide range of society that may or may not already have an awareness of development issues. They inspire and motivate many; however, most importantly, I believe their efforts enable development practitioners in the field to continue their daily work to make a positive difference in the world.

Another way to bring the various stakeholders together is to conduct research and disseminate information with each other. This information needs to be accessible to everyone, from academics and practitioners, to government officials, and the general public. There needs to be an increased awareness of the work that is being done in the field and the challenges that are being faced so that we may learn from each others' experiences. In particular, I believe that there are many lessons from development studies that can be applied to sport for development in order to drive the field forward. Issues such as sustainability, cultural values, cultural change, and critical development theories can inform our practice. In order to move forward mindfully, I believe we need to engage in reflection and action, linking theory with practice, in order to discover the potential of sport for development.

Recommendations for Future Research

Throughout the period in which I have worked on this study, I have realized that there is a lack of research exploring the various dimensions of sport for development. Over the past couple of years some literature has emerged, but there is a definite need for future research to be conducted and shared broadly. The 2005 Magglingen Call to Action provides a starting point, as it petitions research institutions to "…develop collaborative research agendas including the documentation, analysis and validation of experiences; and development of monitoring and evaluation methods and instruments" (Magglingen, 2006c). I believe that a research agenda should be developed that has breadth to cover the scope of sport's contributions to development goals, but also depth to examine the impact sport may have on specific communities. Therefore, I offer the following recommendations based upon my own reflections and experience conducting this exploratory study.

- Engage in participative/community-based research. For example, participatory action research (PAR) is an approach that places local community members at all levels of decision-making. PAR provides an opportunity to learn about community members' perceptions of their needs, the ways in which sport may contribute towards meeting these needs, and the local resources and capacity that is available to take action. It involves collaboration with the community and with practitioners.

- Encourage research and publication amongst local academic institutions and nongovernmental organizations in order to support local researchers and studies related to sport for development.
- Use creative data collection methods, such as painting, drawing, photography or video to gain an understanding of children's perspectives and to hear the voices of actual program participants.
- Conduct longitudinal studies to evaluate and measure the sustainability of sport for development programs and to identify exit strategies for international organizations.
- Assemble a comprehensive literature review related to the sport for development movement. Conduct a critical analysis of the literature and identify the various themes representing sport for development.
- Collaborate with academic institutions and practitioners to take a holistic and interdisciplinary approach to examining sport's contributions to achieving the Millennium Development Goals (MDGs). This research may build upon the work already presented at the 2nd Magglingen Conference or address an existing gap. Research is needed that goes beyond identifying sport's potential, to looking at its *actual* contributions towards the eight MDGs.
- In addition to the eight MDGs, encourage research in related areas of specialization, such as sport and refugees, sport and the reintegration of former child soldiers, sport and trauma, and sport and rehabilitation (e.g. for children and youth affected by the tsunami in Southeast Asia). It is

acknowledged that these are sensitive situations and require additional training in order to engage in appropriate research approaches.

- Conduct research on community perceptions with regards to various norms or beliefs within a particular cultural context (such as Thailand). For example, the social construction of disability, gender norms, and play. This may lead towards a critical social analysis that may increase awareness with regards to issues such as the rights of women, children, and people with disabilities. This increased understanding may also help to guide practice.
- Cross-cultural studies to examine in the issues raised in this critical ethnography are similar or relevant in different cultural contexts.

CONCLUSION – *Just the Beginning…*

I have been privileged to be involved with the Play Around the World experience for the past two years. During this time I have collaborated with many individuals who have made this research possible. Through conducting this critical ethnography I have endeavoured to create understanding in order to initiate informed action, both for Play Around the World and the sport for development movement. It is my goal that this research has in some way given back to PAW and to our Thai partners. I believe that it is important to make research accessible and meaningful, so that it may directly guide practice. Ultimately, I hope that as we move forward, we will continue to ask questions and reflect, so that in our own ways we can take action that will contribute towards making this world a better place.

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Appendix A – The 2003 Magglingen Declaration[1]

CREATING A BETTER WORLD THROUGH SPORT

International Conference on Sport [illegible]

The Magglingen Declaration

This declaration represents our commitment to sport and development.

While accepting the diversity of sports, we believe it is a human right and an ideal learning ground for life's essential skills. We acknowledge the possibilities and values sport offers, and declare that:

- Sport and physical activity improves people's physical and mental health at a low cost, and are essential for development.
- Making physical education and sports a part of the schooling system helps young people perform better, and improves their quality of life.
- Play and recreation can help to heal emotional scars, and overcome traumas for people in situations of conflict, crisis or social tension.
- Local sports is the ideal place for bringing people from all walks of life together, and helps to build societies.
- Sport can help to overcome barriers of race, religion, gender, disability, and social background.
- Sport is effective when practiced free of drugs or doping, in a fair way, with respect, and including everyone.
- By committing to ethical practices, the sports goods industry adds value to its products, and helps to build society in a positive way.
- Partnership between the sports world, media, and development workers will boost understanding of the contribution sport can make to sustainable development.

All this can be achieved by making sport an important part of national and international development work. Therefore, we call upon governments, United Nations agencies, sports federations, NGOs, the sports goods industry, media, businesses, and all people to contribute to sport for development.

Magglingen is a first step in our commitment to create a better world through sport.

Magglingen, 18th February 2003

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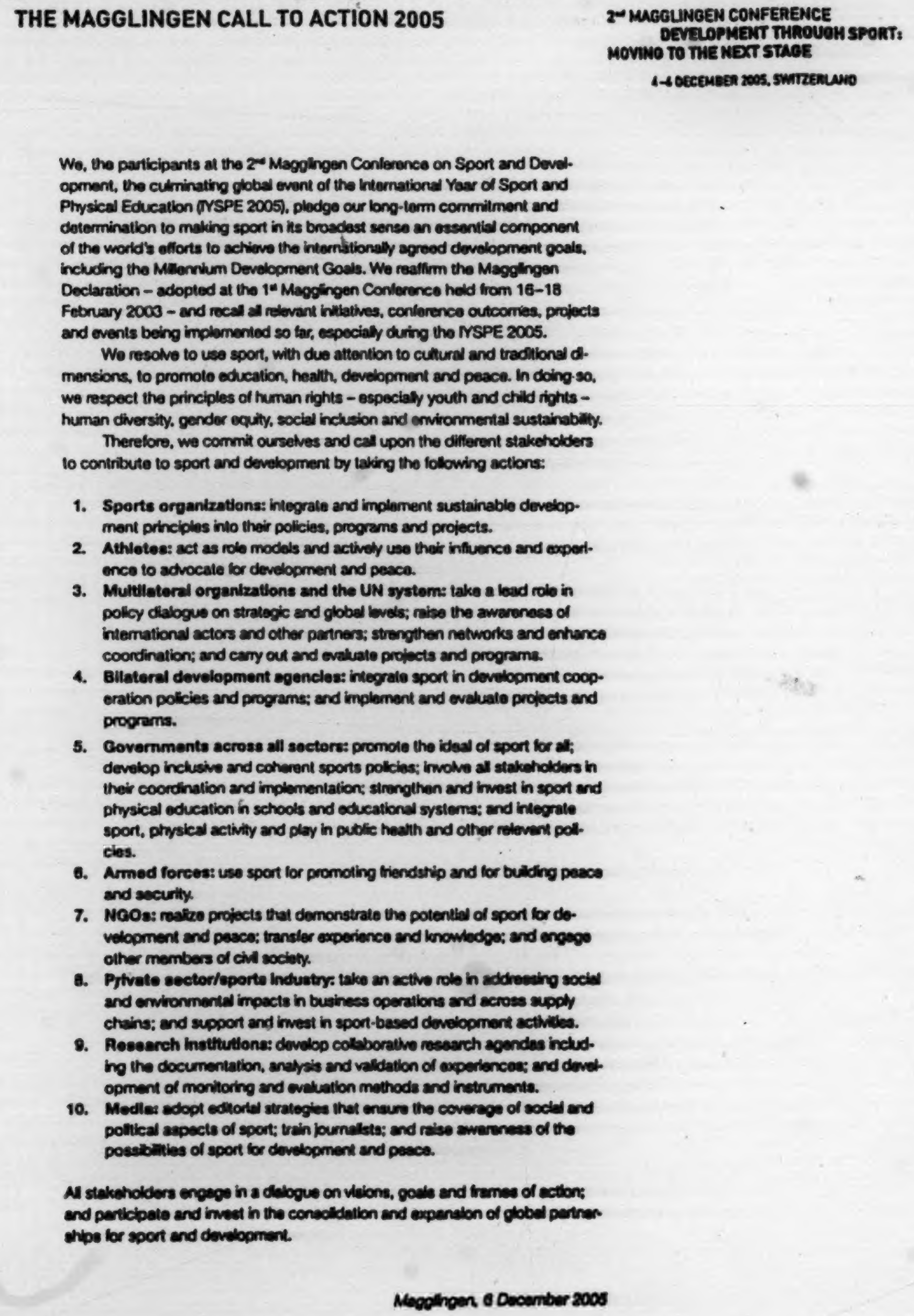
[1] Retrieved September 18, 2006, from http://www.magglingen2005.org/downloads/magglingen_decl_english.pdf

Appendix B – The 2005 Magglingen Call to Action[1]



THE MAGGLINGEN CALL TO ACTION 2005

2nd MAGGLINGEN CONFERENCE
DEVELOPMENT THROUGH SPORT:
MOVING TO THE NEXT STAGE

4–6 DECEMBER 2005, SWITZERLAND

We, the participants at the 2nd Magglingen Conference on Sport and Development, the culminating global event of the International Year of Sport and Physical Education (IYSPE 2005), pledge our long-term commitment and determination to making sport in its broadest sense an essential component of the world's efforts to achieve the internationally agreed development goals, including the Millennium Development Goals. We reaffirm the Magglingen Declaration – adopted at the 1st Magglingen Conference held from 16–18 February 2003 – and recall all relevant initiatives, conference outcomes, projects and events being implemented so far, especially during the IYSPE 2005.

We resolve to use sport, with due attention to cultural and traditional dimensions, to promote education, health, development and peace. In doing so, we respect the principles of human rights – especially youth and child rights – human diversity, gender equity, social inclusion and environmental sustainability.

Therefore, we commit ourselves and call upon the different stakeholders to contribute to sport and development by taking the following actions:

1. **Sports organizations:** integrate and implement sustainable development principles into their policies, programs and projects.
2. **Athletes:** act as role models and actively use their influence and experience to advocate for development and peace.
3. **Multilateral organizations and the UN system:** take a lead role in policy dialogue on strategic and global levels; raise the awareness of international actors and other partners; strengthen networks and enhance coordination; and carry out and evaluate projects and programs.
4. **Bilateral development agencies:** integrate sport in development cooperation policies and programs; and implement and evaluate projects and programs.
5. **Governments across all sectors:** promote the ideal of sport for all; develop inclusive and coherent sports policies; involve all stakeholders in their coordination and implementation; strengthen and invest in sport and physical education in schools and educational systems; and integrate sport, physical activity and play in public health and other relevent policies.
6. **Armed forces:** use sport for promoting friendship and for building peace and security.
7. **NGOs:** realize projects that demonstrate the potential of sport for development and peace; transfer experience and knowledge; and engage other members of civil society.
8. **Private sector/sports industry:** take an active role in addressing social and environmental impacts in business operations and across supply chains; and support and invest in sport-based development activities.
9. **Research institutions:** develop collaborative research agendas including the documentation, analysis and validation of experiences; and development of monitoring and evaluation methods and instruments.
10. **Media:** adopt editorial strategies that ensure the coverage of social and political aspects of sport; train journalists; and raise awareness of the possibilities of sport for development and peace.

All stakeholders engage in a dialogue on visions, goals and frames of action; and participate and invest in the consolidation and expansion of global partnerships for sport and development.

Magglingen, 6 December 2005

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[1] Retrieved September 18, 2006, from
http://www.magglingen2005.org/downloads/Magglingen_call_to_action.pdf

Appendix C – Pre-Interview Activity for PAW Student Interviewees

Dear [Interviewee's Name],

In preparation for our interview, could you please complete the following pre-interview activities? They're a lot of fun!!! Plus, they will be a starting point for our interview together.

- Make a timeline including some of the highlights / most memorable moments of your PAW experience so far. They can be good or bad. Just anything that stands out in your memory.

- Brainstorm and make a list of words that describe what this PAW experience means to you.

Thanks! See you soon.

-Son

Appendix D – Interview Schedule for PAW Students

INTERVIEW SCHEDULE FOR PAW VOLUNTEERS:

Interviewee:
Date:
Time:
Location:
File:

Potential Questions:
- Pre-interview activities
- To start, can you tell me a little bit about why you decided to become a PAW volunteer?
- What were some of your initial impressions about PAW?

PROCESS
- How did PAW approach the set-up process with the various organizations? (collaboration, partnership, communication)
- Did you experience any difficulties in the initial project development? What are some of the difficulties now?
- How were you feeling when faced with these challenges?

PAW
- What is PAW bringing to these organizations?
- What do you see as PAW's role within the various organizations?
- What does sustainability mean to you as a PAW volunteer?

PARTNERSHIP
- How would you describe the relationship between PAW and the organizations in Chiang Mai?
- How would you describe the relationship between the PAW volunteers and the teachers?

CULTURAL
- Can you tell me about what it has been like working in a different culture?
- How has the experience been working in English and in Thai?
- What types of things have you learned in regards to play in Thai culture?
- Can you think of any specific examples or incidences where you have noticed a cultural difference?

INDIVIDUAL
- How do you think this experience has (or will) affect your own studies?
- How do you think this experience has (or will) affect you personally?

Appendix E – Follow-up Interview Schedule for PAW Students

FOLLOW-UP INTERVIEW SCHEDULE FOR PAW VOLUNTEERS:

Interviewee:
Date:
Time:
Location:
File:

Potential Questions:

1) Now that you're done, how do you feel about the PAW experience?
2) Can you think back to some of the highlights from the different projects?
3) How do you feel about the overall process?
4) How do you feel about the process of leaving?
5) How would you describe the relationship that we had with the organizations?
6) Now that you've finished volunteering for three months, what do you see as PAW's role here in Thailand? What was our purpose?
7) Does it need to change? What do you think our role or purpose could be?
8) How do you now define sustainability?
9) Do you think that PAW can be sustainable in Chiang Mai?
10) What would need to happen for PAW to be more sustainable?

Appendix F – Interview Schedule for Thai Organizations

Interviewee:
Date:
Time:
Location:
File:

Reminders:

- This is not a comparison or an evaluation.
- Go back through the information letter and informed consent form again.

Introduction:

- What is your position here at the school? How long have you been here?
- Have you had many volunteers come to work with your organization before?

Process:

- What is it that you see PAW providing to your organizations / students?
- We work in the area of sport, play, and physical activity. Are these areas usually a part of the curriculum here in Thailand?
- What do you think these play opportunities provide for the children?

Culture:

- What do you think about foreign volunteers coming to share what they learn in Canada?
- Do you think there is a difference in the education in Canada and in Thailand for learning about working with students with disabilities?
- In my interviews with some of the volunteers they said that sometimes they observe cultural differences in working with students here in Thailand. They also say that they do not always discuss these differences because they do not know if it is appropriate.
    - Do you want the volunteers to share about the differences they see?
    - Can you tell me a little about respect and politeness in Thai culture?
    - Have there been any difficulties for you working with PAW?
- What would you say the situation is like for students with disabilities in Thailand?
    - Do they receive the same government support?
    - Do the students face much discrimination in Thai society?

Partnership:

- Realistically, do you think that volunteers who don't speak Thai can work effectively with Thai students?
- What do you think is the best way for us to work with your school?
- How do you think we can work more closely?

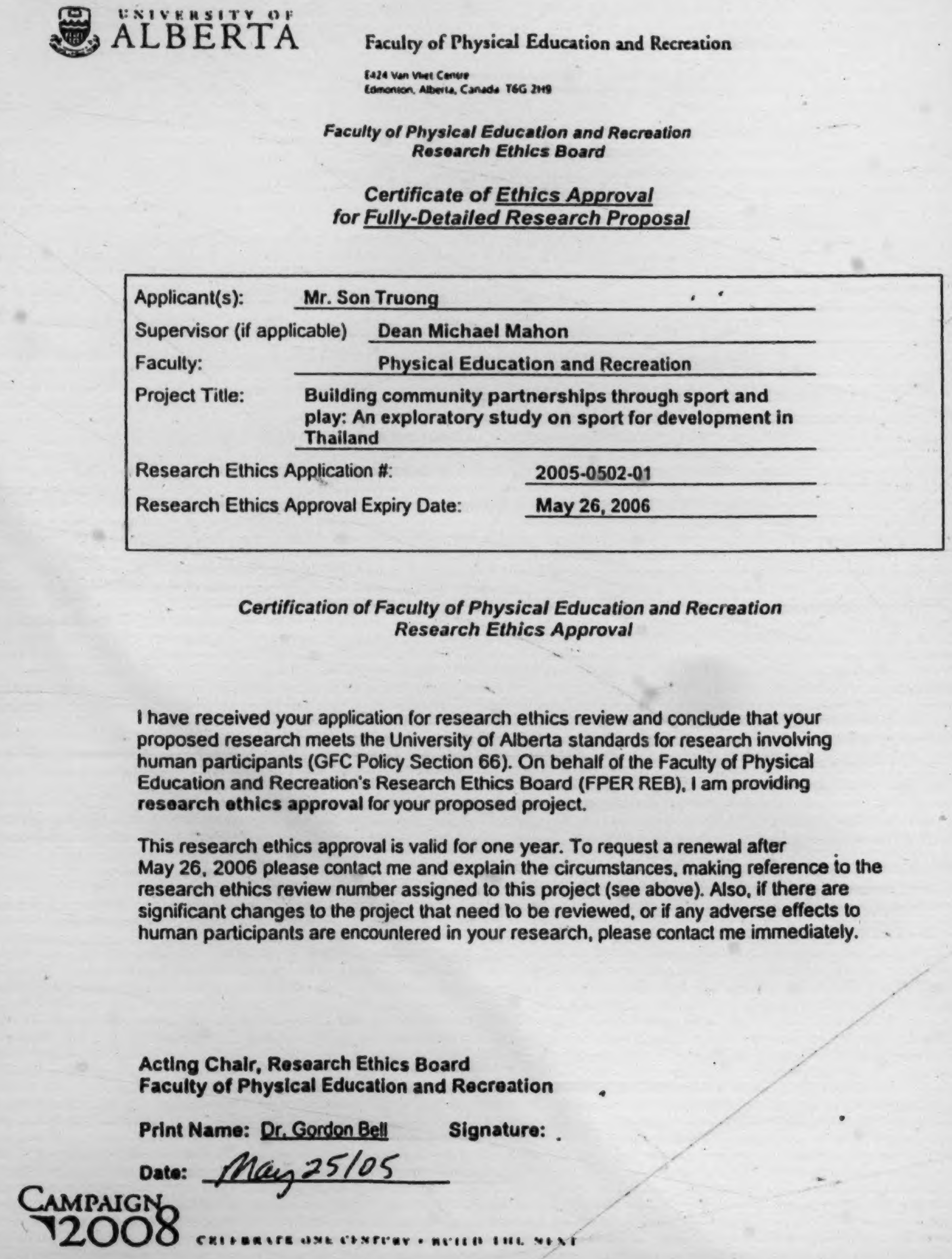
Sustainability:

- It's also important to PAW to try to build sustainability. What does sustainability mean to you?
- What do you think needs to happen to achieve sustainability?

Development:

- I am interested in learning more about international development.
    - Do you consider Thailand to be a developing country that needs assistance from foreign countries?
    - In what ways do you think it's important for those countries to help?
    - Do you consider the students you work with to be under-served or under-privileged?
    - What do you think about the idea of using sport, play, and physical activity for international development?

Appendix G – Certificate of Ethics Approval



UNIVERSITY OF ALBERTA

Faculty of Physical Education and Recreation

E424 Van Vliet Centre
Edmonton, Alberta, Canada T6G 2H9

Faculty of Physical Education and Recreation Research Ethics Board

Certificate of Ethics Approval for Fully-Detailed Research Proposal

Applicant(s): Mr. Son Truong
Supervisor (if applicable) Dean Michael Mahon
Faculty: Physical Education and Recreation
Project Title: **Building community partnerships through sport and play: An exploratory study on sport for development in Thailand**
Research Ethics Application #: 2005-0502-01
Research Ethics Approval Expiry Date: May 26, 2006

Certification of Faculty of Physical Education and Recreation Research Ethics Approval

I have received your application for research ethics review and conclude that your proposed research meets the University of Alberta standards for research involving human participants (GFC Policy Section 66). On behalf of the Faculty of Physical Education and Recreation's Research Ethics Board (FPER REB), I am providing **research ethics approval** for your proposed project.

This research ethics approval is valid for one year. To request a renewal after May 26, 2006 please contact me and explain the circumstances, making reference to the research ethics review number assigned to this project (see above). Also, if there are significant changes to the project that need to be reviewed, or if any adverse effects to human participants are encountered in your research, please contact me immediately.

Acting Chair, Research Ethics Board
Faculty of Physical Education and Recreation

Print Name: Dr. Gordon Bell **Signature:**

Date: May 25/05

Appendix H.1 – Information Letter for Organizations (in English)

UNIVERSITY OF
ALBERTA

Faculty of Physical Education and Recreation

A

Information Letter (available in English and Thai)
[Letter for Organizations]

Research Project Title:	Building community partnerships through sport and play: An exploratory study on sport for development in Thailand.
Investigator:	Son Truong, Master of Arts Candidate Faculty of Physical Education and Recreation University of Alberta (66) 06.193.0096 struong@ualberta.ca

Background Information and Purpose of the Study:
Play Around the World is trying to learn about how it can help your organization. I am one of the *Play Around the World* volunteers and I am also a graduate student who would like to do research with your organization. The research has two goals: the first is to learn about how *Play Around the World* can build a partnership with your organization, and the second is to learn about how *Play Around the World* can help make lasting sport and play programs for your organization.

I am asking your permission to be a participant observer for the three months when *Play Around the World* is working with your organization, I will volunteer to help with the sport and play programs, and also write about the experience. I may take notes and photographs of people and the daily activities at the organization.

Certain people may also be asked to participate in interviews. Their total time of participation should not be more than 2 ½ hours. The purpose of the interview will be explained to each person either through a letter or verbally, and they will be asked to give permission. At the end of the three-month period, a presentation about the research will be given and you will be asked to provide feedback. The information and photographs will be used for my university degree, and may be published as a paper and presented at conferences. A final report of the research will be sent to your organization.

Potential Benefits:
Participation in this study will provide your organization with opportunities to share what you think your needs are. It will allow you to discuss the difficulties you may experience in working with international organizations and make suggestions to the ways *Play Around the World* can build partnerships in your community.

Potential Risks:
Your participation in this study is completely voluntary. There are no known risks to your participation; however, it is possible that sharing personal or sensitive information during interviews could make people feel uncomfortable.

Right to Withdraw:
You may stop your participation in the study for any reason, at any time, without penalty of any sort. To stop, tell me that you wish to end your participation in the study. All information that has been collected from your organization will be removed from the study and will be destroyed. Stopping the research will not affect *Play Around the World's* volunteer programs with your organization.

Confidentiality:
If you do not want to use your real name, a made-up name will be used for interviews and photographs. To ensure confidentiality, all audio-recordings, photographs, and personal information will be coded and stored in a locked room, to which only I have access. The data will be taken back to Canada, where it will be stored in a locked office for a minimum of five years upon completion of the study, after which it will be destroyed.

Consent Form and Additional Contact Information:
Attached to this letter you will find a consent form. The consent form is used to make sure you understand the research study. If you agree to participate in this study, please answer the yes/no questions.

If you have any questions about the study, please feel free to ask at any time. If you have any concerns about this study, you may contact Dr. Brian Maraj, Chair of the Research Ethics Board at 780.492.5910. Dr. Maraj has no direct involvement with this project.

Thank you for taking the time to read this letter.

Son Truong

Appendix H.2 – Informed Consent Form for Organizations (in English)

UNIVERSITY OF
ALBERTA

Faculty of Physical Education and Recreation

i

INFORMED CONSENT FORM (available in English and Thai)
[Form for Organizations]

Part 1 (to be completed by the Principal Investigator)

Title of Project:	Building community partnerships through sport and play: An exploratory study on sport for development in Thailand.
Investigator:	Son Truong, MA Candidate *Play Around the World* volunteer Faculty of Physical Education and Recreation University of Alberta (66) 06.193.0096 struong@ualberta.ca
Supervisor:	Dr. Mike Mahon, Professor and Dean Faculty of Physical Education and Recreation University of Alberta 780.492.3198 mike.mahon@ualberta.ca

Part 2 (to be completed by the research participant)

Do you understand that your organization has been asked to be in a research study?	Yes	No
Have you read and received a copy of the attached Information Sheet	Yes	No
Do you understand the benefits and risks involved in taking part in this research study?	Yes	No
Have you had an opportunity to ask questions and discuss this study?	Yes	No
Do you understand that you are free to refuse to participate, or to withdraw from the study at any time, without consequence, and that your information will be withdrawn at your request?	Yes	No
Has the issue of confidentiality been explained to you? Do you understand who will have access to your information?	Yes	No

I agree for the organization to be identified by name in the research study	Yes	No
I agree to allow the investigator to be a participant observer and to take notes throughout the volunteer experience that may be used for the research project	Yes	No
I agree to allow the investigator to take photographs that may be used for the research project and in reports or presentations, on the condition that the investigator also seeks consent from individuals whose images appear in the pictures.	Yes	No

This study was explained to me by: ______________________________

I agree for my organization to take part in this study:

____
Name of Organization

______________________ ________________ ________________
Signature of Research Participant Date Witness

______________________ ________________
Printed Name Printed Name

____
Position in Organization

I believe that the person signing this form understands what is involved in the study and voluntarily agrees to participate.

__________________________ ____________________
Signature of Investigator or Designee Date

The information sheet must be attached to this consent form and a copy of both forms given to the participant.

Appendix H.3 – Information Letter for Interviewees (in English)

UNIVERSITY OF ALBERTA

Faculty of Physical Education and Recreation

B

Information Letter (available in English and Thai)
[Letter for Interviewees]

Research Project Title:	Building community partnerships through sport and play: An exploratory study on sport for development in Thailand.
Investigator:	Son Truong, Master of Arts Candidate Faculty of Physical Education and Recreation University of Alberta (66) 06.193.0096 struong@ualberta.ca

Background Information and Purpose of the Study:
Play Around the World is trying to learn about how it can help in your community. I am one of the *Play Around the World* volunteers and I am also a graduate student who would like to do research in your community. The research has two goals: the first is to learn about how *Play Around the World* can build a partnership with organizations in your community, and the second is to learn about how *Play Around the World* can help make lasting sport and play programs in your community.

People who are familiar with the community's needs, culture, or the work being done in the area of sport and play, have been asked to take part in this study. If you agree you may be asked to talk about your experiences working in your community. You may also be asked for your ideas about the research study.

Interviews may last anywhere from 20 minutes to 2 hours. You may be asked to do a pre-interview activity and you may be asked for a second interview. I can meet with you at a location that is convenient for you. Your total time of participation should not be more than 2 ½ hours. The interviews may be audio-recorded and will be transcribed (written out) word for word. Before I leave, I will give a presentation, which will include a final report about the research and a slideshow of the pictures I take. At the presentation you will have the chance to suggest changes or provide feedback.

For three months, I will be a participant observer while being a volunteer with *Play Around the World*. This means that when *Play Around the World* is volunteering in your community, I will also be doing research. With permission, I may take notes and photographs of people and activities. The information and photographs will be used to help *Play Around the World* improve its role as a partner. They will also be used for my university degree, and may be published as a paper and presented at conferences. A final report of the research will be sent to you.

Potential Benefits:
Participation in this study will provide you with opportunities to share what you think your needs are. It will allow you to discuss the difficulties you may experience in working with international organizations and make suggestions to the ways *Play Around the World* can build partnerships in your community.

Potential Risks:
Your participation in this study is completely voluntary. There are no known risks to your participation; however, it is possible that sharing personal or sensitive information during interviews could make people feel uncomfortable.

Right to Withdraw:
You may stop your participation in the study for any reason, at any time, without penalty of any sort. To stop, tell me that you wish to end your participation in the study. All information that has been collected will be removed from the study and will be destroyed. Stopping the research will not affect *Play Around the World's* volunteer programs in your community.

Confidentiality:
If you do not want to use your real name, a made-up name will be used for interviews and photographs. To ensure confidentiality, all audio-recordings, photographs, and personal information will be coded and stored in a locked room, to which only I will have access. The data will be taken back to Canada, where it will be stored in a locked office for a minimum of five years upon completion of the study, after which it will be destroyed.

Consent Form and Additional Contact Information:
Attached to this letter you will find a consent form. The consent form is used to make sure you understand the research study. If you agree to participate in this study, please answer the yes/no questions. If you are under the age of 18, you and your parent/guardian will need to fill out the consent form together.

If you have any questions about the study, please feel free to ask at any time. If you have any concerns about this study, you may contact Dr. Brian Maraj, Chair of the Research Ethics Board at 780.492.5910. Dr. Maraj has no direct involvement with this project.

Thank you for taking the time to read this letter.

Son Truong

Appendix H.4 – Informed Consent Form for Interviewees (in English)

UNIVERSITY OF
ALBERTA

Faculty of Physical Education and Recreation

INFORMED CONSENT FORM (available in English and Thai)
[Form for Interviewees]

Part 1 (to be completed by the Principal Investigator)

Title of Project:	Building community partnerships through sport and play: An exploratory study on sport for development in Thailand.
Investigator:	Son Truong, MA Candidate *Play Around the World* volunteer Faculty of Physical Education and Recreation University of Alberta (66) 06.193.0096 struong@ualberta.ca
Supervisor:	Dr. Mike Mahon, Professor and Dean Faculty of Physical Education and Recreation University of Alberta 780.492.3198 mike.mahon@ualberta.ca

Part 2 (to be completed by the research participant)

Do you understand that you have been asked to be in a research study?	Yes	No
Have you read and received a copy of the attached Information Sheet	Yes	No
Do you understand the benefits and risks involved in taking part in this research study?	Yes	No
Have you had an opportunity to ask questions and discuss this study?	Yes	No
Do you understand that you are free to refuse to participate, or to withdraw from the study at any time, without consequence, and that your information will be withdrawn at your request?	Yes	No
Has the issue of confidentiality been explained to you? Do you understand who will have access to your information?	Yes	No

I agree to be identified by name in the research study Yes No

I agree to have my image included in this research study and in reports and presentations that are made as a result of this research. Yes No

I agree to keep confidential any information that I might learn about other people as a result of participation in a group interview Yes No

This study was explained to me by: ______________________________

Signature of Research Participant	Date	Witness
Printed Name		Printed Name

I believe that the person signing this form understands what is involved in the study and voluntarily agrees to participate.

Signature of Investigator or Designee	Date

The information sheet must be attached to this consent form and a copy of both forms given to the participant.

Appendix I.1 – Information Letter for Organizations (in Thai)

UNIVERSITY OF
ALBERTA

Faculty of Physical Education and Recreation

A

ใบแสดงข้อมูล (ภาษาอังกฤษและภาษาไทย)
(สำหรับหน่วยงาน / องค์กร)

หัวข้องานวิจัย : การสร้างความสัมพันธ์ในชุมชนโดยอาศัยกีฬาและการละเล่น :
การศึกษาเชิงสำรวจด้านกีฬาเพื่อการพัฒนาในประเทศไทย

ผู้วิจัย : ชัน ตรวง นักศึกษาปริญญาโทสาขาศิลปศาสตร์
คณะพลศึกษาและกิจกรรมสร้างสรรค์
มหาวิทยาลัยแอลเบอร์ต้า
780.492.2679
struong@alberta.ca

ข้อมูลภูมิหลังและวัตถุประสงค์ของการวิจัย :
"Play Around the World" (เพลย์ อะราวน์ เดอะ เวิลด์ - เล่นทั่วโลก)
กำลังหาแนวทางที่จะช่วยเหลือหน่วยงานของท่าน
ผมเป็นอาสาสมัครของโครงการนี้และเป็นนักศึกษาปริญญาโทที่ต้องการทำการวิจัยเกี่ยวกับองค์กรของท่าน งานวิจัยนี้มีเป้าหมาย 2 ประการ ประการแรกคือเพื่อศึกษาว่า "Play Around the World" จะสามารถมีส่วนสัมพันธ์กับหน่วยงานของท่าน
และประการที่สองคือเพื่อสรรหากีฬาและกิจกรรมที่สร้างสรรค์สำหรับหน่วยงาน

ผมขออนุญาตปฏิบัติงานในฐานะผู้สังเกตการณ์เป็นเวลา 3 เดือนซึ่งเป็นช่วงที่ "Play Around the World" จะจัดกิจกรรมร่วมกับหน่วยงานของท่าน ผมจะเป็นตัวแทนของโครงการฯ
ในการจัดกิจกรรมและกีฬาต่างๆ รวมถึงการจดบันทึกประสบการณ์
การถ่ายภาพขณะปฏิบัติกิจกรรมในหน่วยงาน

ในบางกรณี ผมอาจต้องขอความร่วมมือเจ้าหน้าที่ในการให้สัมภาษณ์
ซึ่งการสัมภาษณ์แต่ละครั้งจะไม่เกิน 2
ชั่วโมง 30 นาที
ผมจะแจ้งวัตถุประสงค์การสัมภาษณ์ไปยังผู้ให้สัมภาษณ์ผ่านทางจดหมายหรือติดต่อส่วนบุคคล
หลังจากครบกำหนด 3 เดือนแล้ว
ผมจะนำเสนอการวิจัยครั้งนี้และใคร่ขอความร่วมมือท่านร่วมประเมินผลด้วย
ข้อมูลต่างๆที่ผมบันทึกไว้และภาพถ่าย ซึ่งเป็นส่วนหนึ่งของหลักสูตรปริญญาโทของผม
จะได้นำมาใช้ในการเขียนบทความวิชาการและนำเสนอในโอกาสต่อๆไป ทั้งนี้
ผมจะส่งรายงานการวิจัยฉบับสมบูรณ์มาให้หน่วยงานของท่าน

ศักยภาพผลดี :
การร่วมมือกับการวิจัยครั้งนี้ถือเป็นโอกาสอันดีสำหรับหน่วยงานของท่านในการแลกเปลี่ยนทัศนคติและความคิดสร้างสรรค์
ท่านจะสามารถแสดงข้อคิดเห็นเกี่ยวกับปัญหาที่อาจพบในการทำงานกับองค์กรระหว่างประเทศ
รวมทั้งเสนอแนะถึงวิธีการที่ "Play Around the World"
จะสามารถสร้างสัมพันธภาพในชุมชนของท่าน

(กรุณาพลิก)

ศักยภาพความเสี่ยง :
ความร่วมมือของท่านในการวิจัยครั้งนี้ถือเป็นความสมัครใจ จะไม่มีความเสี่ยงใดๆ
เกิดขึ้นกับความร่วมมือของท่าน อย่างไรก็ดี
การแลกเปลี่ยนข้อมูลส่วนบุคคลในบางเรื่องระหว่างการสัมภาษณ์อาจทำให้ผู้ให้สัมภาษณ์รู้สึกไม่สบายใจได้บ้าง

สิทธิ์ที่จะถอนตัว :
ท่านสามารถถอนตัวจากการร่วมกิจกรรมการวิจัยครั้งนี้ได้ในเวลาที่ท่านต้องการ
หรือด้วยเหตุผลจำเป็นโดยไม่ถือเป็นความผิดพลาดแต่อย่างใด
กรุณาแจ้งให้ผมทราบด้วยหากท่านต้องการหยุดการร่วมกิจกรรม
ข้อมูลทุกชิ้นที่ได้รับจากหน่วยงานของท่านจะถูกย้ายและทำลาย
การหยุดร่วมกิจกรรมจะไม่ส่งผลกระทบต่อกิจกรรมอาสาสมัครอื่นๆ ที่ "Play Around the World" ดำเนินอยู่กับหน่วยงานของท่าน

การรักษาความลับ :
หากท่านไม่ต้องการใช้ชื่อจริง
ท่านสามารถใช้นามสมมติในระหว่างการให้สัมภาษณ์และการถ่ายภาพได้
เพื่อการรักษาความเป็นส่วนตัว เทปบันทึกภาพ ภาพถ่าย และข้อมูลส่วนบุคคล
จะมีรหัสระบุไว้และเก็บรักษาในห้องที่มีกุญแจล็อค ที่ผมเท่านั้นจะสามารถเปิดเข้าไปได้
ผมจะนำข้อมูลทุกชิ้นกลับไปยังประเทศแคนาดาและเก็บรักษาไว้เป็นเวลา 5
ปีในห้องที่มีกุญแจล็อก จนกว่างานวิจัยของผมจะเสร็จสิ้น จากนั้นข้อมูลทั้งหมดจึงจะถูกทำลาย

แบบฟอร์มอนุมัติและข้อมูลติดต่อกลับเพิ่มเติม :
แบบฟอร์มอนุมัติการเข้าร่วมกิจกรรมได้ถูกแนบมากับจดหมายฉบับนี้
แบบฟอร์มนี้เป็นการรับรองว่าท่านเข้าใจลักษณะของงานวิจัย
หากท่านประสงค์จะเข้าร่วมกิจกรรมนี้ กรุณาตอบแบบสอบถามใช่ / ไม่ใช่

หากท่านมีคำถามเกี่ยวกับการวิจัยดังกล่าว สามารถสอบถามผมได้ตามที่ท่านสะดวก
และหากท่านมีข้อสงสัยเกี่ยวกับการวิจัยนี้ สามารถติดต่อ ดร. ไบรอัน มาราจ
ประธานคณะกรรมการวิจัยจริยธรรม ที่หมายเลขโทรศัพท์ 780.492.5910 ทั้งนี้ ดร. มาราจ
ไม่ได้มีส่วนร่วมโดยตรงกับโครงการนี้

ขอขอบคุณท่านที่สละเวลาอ่านจดหมายนี้

ชัน ตรวง

Appendix I.2 – Informed Consent Form for Organizations (in Thai)

UNIVERSITY OF
ALBERTA

Faculty of Physical Education and Recreation

แบบฟอร์มอนุมัติ (ภาษาอังกฤษและภาษาไทย)
(สำหรับหน่วยงาน / องค์กร)

ส่วนที่ 1 (สำหรับผู้ทำการวิจัย)

หัวข้องานวิจัย : การสร้างความสัมพันธ์ในชุมชนโดยอาศัยกีฬาและการละเล่น :
การศึกษาเชิงสำรวจด้านกีฬาเพื่อการพัฒนาในประเทศไทย

ผู้วิจัย : ขัน ตรวง นักศึกษาปริญญาโทสาขาศิลปศาสตร์
คณะพลศึกษาและกิจกรรมสร้างสรรค์
มหาวิทยาลัยแอลเบอร์ต้า
780.492.2679
struong@alberta.ca

ผู้กำกับดูแล : ดร. ไมค์ มาฮอน, อาจารย์และคณบดี
คณะพลศึกษาและกิจกรรมสร้างสรรค์ มหาวิทยาลัยแอลเบอร์ต้า
780.492.3198
mike.mahon@ualberta.ca

ส่วนที่ 2 (สำหรับผู้เข้าร่วมการวิจัย)

คุณทราบมาก่อนว่าหน่วยงานของคุณจะเข้าร่วมการวิจัยครั้งนี้	ใช่	ไม่ใช่
คุณได้รับและอ่านข้อความในจดหมายที่แนบมาด้วย	ใช่	ไม่ใช่
คุณเข้าใจถึงผลดีและความเสี่ยงที่อาจได้รับในการร่วมกิจกรรมครั้งนี้	ใช่	ไม่ใช่
คุณมีโอกาสได้สอบถาม / อภิปรายเกี่ยวกับการดำเนินโครงการนี้	ใช่	ไม่ใช่
คุณทราบว่าคุณสามารถถอนตัวจากการร่วมกิจกรรมเมื่อใดก็ได้ตามต้องการโดยไม่มีเงื่อนไข และข้อมูลของคุณจะถูกทำลายหากคุณได้ถอนตัว	ใช่	ไม่ใช่
คุณทราบรายละเอียดเกี่ยวกับการรักษาความลับของข้อมูล และทราบว่าใคร จะเข้าถึงข้อมูลของท่านได้	ใช่	ไม่ใช่
ข้าพเจ้ายินยอมให้หน่วยงานอ้างถึงชื่อของข้าพเจ้าในการวิจัยครั้งนี้	ใช่	ไม่ใช่
ข้าพเจ้ายินยอมให้ผู้ทำการวิจัยสังเกตการณ์และบันทึกข้อมูลตลอดการจัดกิจกรรม เพื่อนำไปใช้ประกอบรายงานการวิจัย	ใช่	ไม่ใช่
ข้าพเจ้ายินยอมให้ผู้ทำการวิจัยถ่ายภาพเพื่อประกอบรายงานการวิจัย / การนำเสนอ ผลงาน ทั้งนี้ ขึ้นอยู่กับความยินยอมของผู้ที่ปรากฏในภาพถ่าย	ใช่	ไม่ใช่

(กรุณาพลิก)

ผู้ที่แจ้งให้ข้าพเจ้าทราบถึงงานวิจัยครั้งนี้ :

ชื่อหน่วยงาน

ลายเซ็นผู้ร่วมการวิจัย **วันที่** **พยาน**

ชื่อ (กรุณาพิมพ์) **ชื่อ (กรุณาพิมพ์)**

ตำแหน่งในหน่วยงาน

ข้าพเจ้าเชื่อว่าบุคคลที่ลงนามในแบบฟอร์มนี้เข้าใจรายละเอียดเกี่ยวกับงานวิจัยและมีความเต็มใจที่จะมีส่วนร่วมในกิจกรรมดังกล่าว

ลายเซ็นของผู้ทำการวิจัย **วันที่**

ใบแสดงข้อมูลและแบบฟอร์มอนุมัติจะต้องแนบมาด้วยกัน
และจะต้องมอบใบแสดงข้อมูลกับแบบฟอร์มอนุมัติให้ผู้ร่วมกิจกรรมอีกชุดหนึ่ง

Appendix I.3 – Information Letter for Interviewees (in Thai)

UNIVERSITY OF
ALBERTA
Faculty of Physical Education and Recreation

B

ใบแสดงข้อมูล (ภาษาอังกฤษและภาษาไทย)
(สำหรับผู้ให้สัมภาษณ์)

หัวข้องานวิจัย : การสร้างความสัมพันธ์ในชุมชนโดยอาศัยกีฬาและการละเล่น :
การศึกษาเชิงสำรวจด้านกีฬาเพื่อการพัฒนาในประเทศไทย

ผู้วิจัย :
ซัน ตรวง นักศึกษาปริญญาโทสาขาศิลปศาสตร์
คณะพลศึกษาและกิจกรรมสร้างสรรค์
มหาวิทยาลัยแอลเบอร์ต้า
780.492.2679
struong@alberta.ca

ข้อมูลภูมิหลังและวัตถุประสงค์ของการวิจัย :
"Play Around the World" (เพลย์ อะราวน์ เดอะ เวิลด์ - เล่นทั่วโลก)
กำลังหาแนวทางที่จะช่วยเหลือชุมชนของท่าน
ผมเป็นอาสาสมัครของโครงการนี้และเป็นนักศึกษาปริญญาโทที่ต้องการทำการวิจัยเกี่ยวกับชุมชนของท่าน งานวิจัยนี้มีเป้าหมาย 2 ประการ ประการแรกคือเพื่อศึกษาว่า "Play Around the World" จะสามารถมีส่วนสัมพันธ์กับหน่วยงานในชุมชนของท่าน
และประการที่สองคือเพื่อสรรหากีฬาและกิจกรรมที่สร้างสรรค์สำหรับชุมชน

ผู้ที่คุ้นเคยกับความต้องการของชุมชน วัฒนธรรม หรือกีฬาและการละเล่นเชิงสร้างสรรค์
ได้เข้ามามีส่วนร่วมในกิจกรรมนี้ หากท่านสนใจ
ผมอาจขอความร่วมมือท่านให้สัมภาษณ์เกี่ยวกับประสบการณ์การทำงานในชุมชน
รวมถึงข้อเสนอแนะเกี่ยวกับงานวิจัยดังกล่าว

ระยะเวลาการสัมภาษณ์แต่ละครั้งจะอยู่ระหว่าง 20 นาทีถึง 2 ชั่วโมง
ท่านอาจได้ร่วมกิจกรรมก่อนการสัมภาษณ์และผมอาจขอท่านให้สัมภาษณ์อีกครั้ง
ผมสามารถไปพบท่านได้ในสถานที่ตามแต่ท่านสะดวก
เวลาทั้งหมดที่ท่านให้ความร่วมมือจะไม่เกิน 2 ชั่วโมง 30 นาที
การสัมภาษณ์จะมีการบันทึกเสียงไว้และเขียนเป็นตัวหนังสือคำต่อคำ ก่อนที่ผมจะเดินทางกลับ
ผมจะนำเสนองานวิจัยครั้งนี้ ซึ่งจะครอบคลุมรายงานฉบับสมบูรณ์และฉายสไลด์ภาพถ่าย
ท่านสามารถให้ข้อเสนอแนะเพื่อการเปลี่ยนแปลงหรือวิพากษ์วิจารณ์ได้

ผมจะปฏิบัติงานในฐานะผู้สังเกตการณ์เป็นเวลา 3 เดือนซึ่งเป็นช่วงที่ "Play Around the World" จะจัดกิจกรรมในชุมชนของท่าน ผมจะเป็นตัวแทนของโครงการฯ ในการทำการวิจัย
ในการนี้ ผมขออนุญาตจดบันทึกเหตุการณ์ และถ่ายภาพขณะปฏิบัติกิจกรรม
ข้อมูลและภาพถ่ายจะนำมาพัฒนาปรับปรุง "Play Around the World" ในฐานะโครงการร่วม
นำมาเป็นส่วนหนึ่งของหลักสูตรปริญญาโทของผม
และจะได้นำมาใช้ในการเขียนบทความวิชาการและนำเสนอในโอกาสต่อๆไป ทั้งนี้
ผมจะส่งรายงานการวิจัยฉบับสมบูรณ์มาให้ท่าน

(กรุณาพลิก)

ศักยภาพผลดี :

การร่วมมือกับการวิจัยครั้งนี้ถือเป็นโอกาสอันดีสำหรับหน่วยงานของท่านในการแลกเปลี่ยนทัศนคติและความคิดสร้างสรรค์ ท่านจะสามารถแสดงข้อคิดเห็นเกี่ยวกับปัญหาที่อาจพบในการทำงานกับองค์กรระหว่างประเทศ รวมทั้งเสนอแนะถึงวิธีการที่ "Play Around the World" จะสามารถสร้างสัมพันธภาพในชุมชนของท่าน

ศักยภาพความเสี่ยง :

ความร่วมมือของท่านในการวิจัยครั้งนี้ถือเป็นความสมัครใจ จะไม่มีความเสี่ยงใดๆ เกิดขึ้นกับความร่วมมือของท่าน อย่างไรก็ดี การแลกเปลี่ยนข้อมูลส่วนบุคคลในบางเรื่องระหว่างการสัมภาษณ์อาจทำให้ผู้ให้สัมภาษณ์รู้สึกไม่สบายใจได้บ้าง

สิทธิ์ที่จะถอนตัว :

ท่านสามารถถอนตัวจากการร่วมกิจกรรมการวิจัยครั้งนี้ได้ในเวลาที่ท่านต้องการ หรือด้วยเหตุผลจำเป็นโดยไม่ถือเป็นความผิดพลาดแต่อย่างใด กรุณาแจ้งให้ผมทราบด้วยหากท่านต้องการหยุดการร่วมกิจกรรม ข้อมูลทุกชิ้นที่ได้รับจากท่านจะถูกย้ายและทำลาย การหยุดร่วมกิจกรรมจะไม่ส่งผลกระทบต่อกิจกรรมอาสาสมัครอื่นๆ ที่ "Play Around the World" ดำเนินอยู่ในชุมชนของท่าน

การรักษาความลับ :

หากท่านไม่ต้องการใช้ชื่อจริง ท่านสามารถใช้นามสมมติในระหว่างการให้สัมภาษณ์และการถ่ายภาพได้ เพื่อการรักษาความเป็นส่วนตัว เทปบันทึกภาพ ภาพถ่าย และข้อมูลส่วนบุคคล จะมีรหัสระบุไว้และเก็บรักษาในห้องที่มีกุญแจล็อก ที่ผมเท่านั้นจะสามารถเปิดเข้าไปได้ ผมจะนำข้อมูลทุกชิ้นกลับไปยังประเทศแคนาดาและเก็บรักษาไว้เป็นเวลา 5 ปีในห้องที่มีกุญแจล็อก จนกว่างานวิจัยของผมจะเสร็จสิ้น จากนั้นข้อมูลทั้งหมดจึงจะถูกทำลาย

แบบฟอร์มอนุมัติและข้อมูลติดต่อกลับเพิ่มเติม :

แบบฟอร์มอนุมัติการเข้าร่วมกิจกรรมได้ถูกแนบมากับจดหมายฉบับนี้ แบบฟอร์มนี้เป็นการรับรองว่าท่านเข้าใจลักษณะของงานวิจัย หากท่านประสงค์จะเข้าร่วมกิจกรรมนี้ กรุณาตอบแบบสอบถามใช่ / ไม่ใช่ และหากท่านมีอายุต่ำกว่า 18 ปี ผู้ปกครองของท่านอาจต้องมีส่วนร่วมในการกรอกแบบฟอร์มอนุมัติ

หากท่านมีคำถามเกี่ยวกับการวิจัยดังกล่าว สามารถสอบถามผมได้ตามที่ท่านสะดวก และหากท่านมีข้อสงสัยเกี่ยวกับกจรวิจัยนี้ สามารถติดต่อ ดร. ไบรอัน มาราจ ประธานคณะกรรมการวิจัยจริยธรรม ที่หมายเลขโทรศัพท์ 780.492.5910 ทั้งนี้ ดร. มาราจ ไม่ได้มีส่วนร่วมโดยตรงกับโครงการนี้

ขอขอบคุณท่านที่สละเวลาอ่านจดหมายนี้

ชัน ตรวง

Appendix I.4 – Informed Consent Form for Interviewees (in Thai)

UNIVERSITY OF
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Faculty of Physical Education and Recreation

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แบบฟอร์มอนุมัติ (ภาษาอังกฤษและภาษาไทย)
(สำหรับผู้ให้สัมภาษณ์)

ส่วนที่ 1 (สำหรับผู้ทำการวิจัย)

หัวข้องานวิจัย : การสร้างความสัมพันธ์ในชุมชนโดยอาศัยกีฬาและการละเล่น :
การศึกษาเชิงสำรวจด้านกีฬาเพื่อการพัฒนาในประเทศไทย

ผู้วิจัย :
ซัน ตรวง นักศึกษาปริญญาโทสาขาศิลปศาสตร์
คณะพลศึกษาและกิจกรรมสร้างสรรค์
มหาวิทยาลัยแอลเบอร์ต้า
780.492.2680
struong@alberta.ca

ผู้กำกับดูแล :
ดร. ไมค์ มาฮอน, อาจารย์และคณบดี
คณะพลศึกษาและกิจกรรมสร้างสรรค์ มหาวิทยาลัยแอลเบอร์ต้า
780.492.3198
mike.mahon@ualberta.ca

ส่วนที่ 2 (สำหรับผู้เข้าร่วมการวิจัย)

คุณทราบมาก่อนว่าคุณจะได้เข้าร่วมการวิจัยครั้งนี้	ใช่	ไม่ใช่
คุณได้รับและอ่านข้อความในจดหมายที่แนบมาด้วย	ใช่	ไม่ใช่
คุณเข้าใจถึงผลดีและความเสี่ยงที่อาจได้รับในการร่วมกิจกรรมครั้งนี้	ใช่	ไม่ใช่
คุณมีโอกาสได้สอบถาม / อภิปรายเกี่ยวกับการดำเนินโครงการนี้	ใช่	ไม่ใช่
คุณทราบว่าคุณสามารถถอนตัวจากการร่วมกิจกรรมเมื่อใดก็ได้ตามต้องการ โดยไม่มีเงื่อนไข และข้อมูลของคุณจะถูกทำลายหากคุณได้ถอนตัว	ใช่	ไม่ใช่
คุณทราบรายละเอียดเกี่ยวกับการรักษาความลับของข้อมูล และทราบว่าใคร จะเข้าถึงข้อมูลของท่านได้	ใช่	ไม่ใช่
ข้าพเจ้ายินยอมให้มีการอ้างถึงชื่อของข้าพเจ้าในการวิจัยครั้งนี้	ใช่	ไม่ใช่
ข้าพเจ้าจะรักษาความลับเกี่ยวกับข้อมูลส่วนบุคคลของผู้อื่นที่เข้าร่วมกิจกรรมครั้งนี้ (ในกรณีมีการสัมภาษณ์กลุ่ม)	ใช่	ไม่ใช่

(กรุณาพลิก)

ผู้ที่แจ้งให้ข้าพเจ้าทราบถึงงานวิจัยครั้งนี้

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ลายเซ็นผู้ร่วมการวิจัย วันที่ พยาน

______________________ ______________________

ชื่อ (กรุณาพิมพ์) ชื่อ (กรุณาพิมพ์)

ข้าพเจ้าเชื่อว่าบุคคลที่ลงนามในแบบฟอร์มนี้เข้าใจรายละเอียดเกี่ยวกับงานวิจัยและมีความเต็มใจที่จะมีส่วนร่วมในกิจกรรมดังกล่าว

______________________ ______________________

ลายเซ็นของผู้ทำการวิจัย วันที่

ใบแสดงข้อมูลและแบบฟอร์มอนุมัติจะต้องแนบมาด้วยกัน
และจะต้องมอบใบแสดงข้อมูลกับแบบฟอร์มอนุมัติให้ผู้ร่วมกิจกรรมอีกชุดหนึ่ง